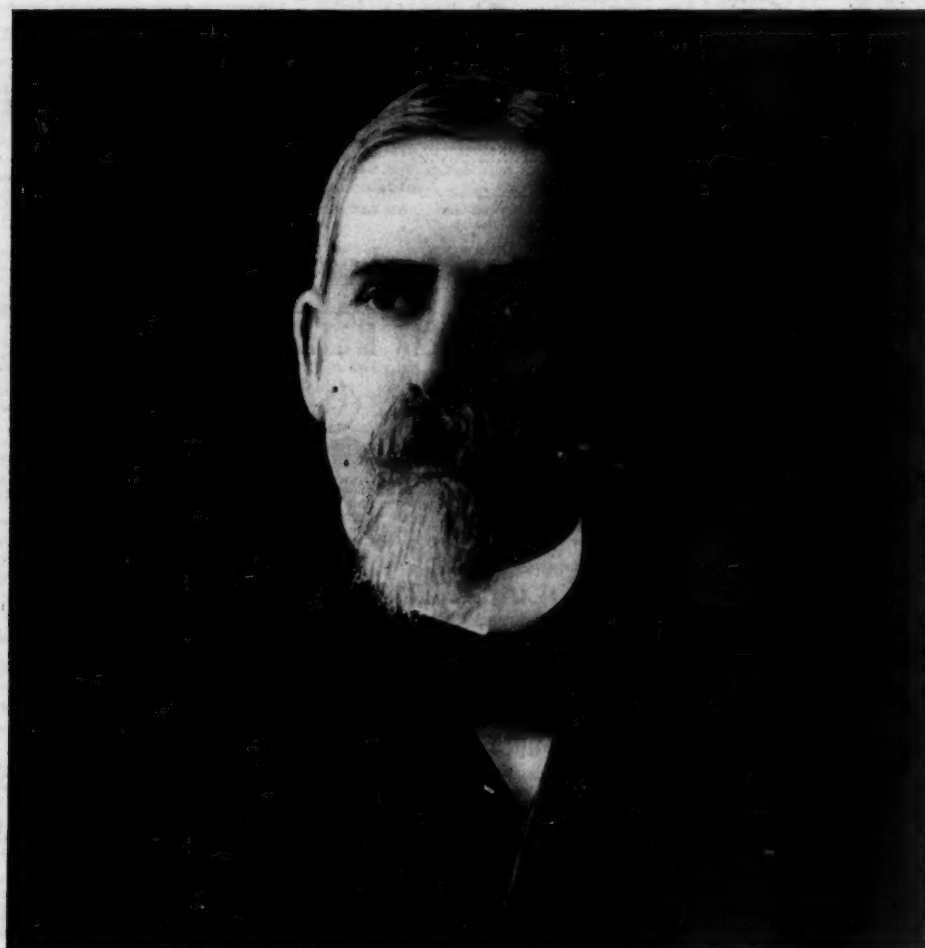


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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVIII 28 March 1903 Number 13



REV. J. W. COOPER, D. D.
The recently elected secretary of the A. M. A.

Boston

The Pilgrim Press

Chicago

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 5-11. What the Parable of the Good Samaritan Teaches Us. Luke 10: 30-37.

The immediate occasion of this parable was a question from an apparently earnest and serious man as to where one is to find the human objects of his love and service. Jesus sought to illuminate this man as to the whereabouts of his neighbor and to show him that it is not sufficient simply to put one's eyes on a poor beggar but one must possess the vision that sees the brother beneath the rags and the bruises.

The neighbor is likely to be found in one's daily pathway. We talk sometimes about doing good as if it meant a complete change in the ordering of our lives, or the connecting ourselves with some foreign mission or social settlement. It may mean that for a few persons, but the teaching of this parable is that in the case of most of us the needy brother is to be found along the pathway of the ordinary day's activity and while we are busy with other errands that we had deemed of supreme consequence for that special day.

Yet the discovery of the helpless or suffering brother usually comes with a certain degree of surprise to us. None of the three travelers who figure in this story probably thought on arising that morning that on a journey he was to take that day to Jericho, his disposition toward his fellowmen would undergo a great test. God has a way of probing our professions of devotion to him and our fellowmen, at times when we were least expecting thus to be tried. A case of suffering along the wayside attracts our attention or there comes a knock at our door after dark for which we are totally unprepared, and bewildered we say: "Why, this is a case for the Associated Charities. I don't see what I have to do with it." In fact, we are all to a degree like the little girl who after a visit down town reported to her mother her experiences thus, "I saw a poor lame man selling pencils on the Common and he looked so cold and so hungry and I was so sorry for him, and Mamma, it wasn't any of my business, was it?"

The fact is, our ideas of neighborhood constantly needs to undergo enlargement. Indeed, the world's onward movement brings constantly into view new fields on which our neighborly impulses ought to expend themselves. Here is a new island like Cuba, or Porto Rico, which suddenly looms into view and imposes unprecedented demands upon our Christian benevolence. Swift trains and steamships, together with the network of telegraph wires all over the world, break down barriers and create for rich nations like America entirely new ideals of neighborhood. Who under the conditions of modern life is my neighbor? Perhaps not so much the man who lives next door to me, who has his every material want supplied, as some poor starving family in distant Finland whose hunger I can satisfy in less than twenty-four hours through channels available to relief committees. In short, the man in any part of the world who needs my help, to whose necessities my eyes are opened and to aid whom is within my immediate power is my neighbor.

We cannot help admiring the thoroughness with which this Samaritan performed his task. It was a clean, effective bit of philanthropy. He did not look upon the poor unfortunate as a case to be subjected to examination from the point of view of scientific charity, but as a fellowman to be tided over in an emergency. How much there is of fitful, intermittent, ineffective philanthropy in the world! How few of us select one charitable task and carry it persistently through.

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SUMMARY OF ASSETS.	
Cash in Banks.....	\$427,046.49
Special Deposits in Trust Companies.....	545,527.84
Real Estate.....	1,593,892.06
United States Bonds.....	2,040,000.00
State and City Bonds.....	2,898,000.00
Railroad Bonds.....	1,375,430.00
Water and Gas Bonds and Stocks.....	519,000.00
Railroad Stocks.....	6,174,550.00
Bank and Trust Co. Stocks.....	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	112,750.00
Premiums uncollected and in hands of Agents.....	985,872.94
Interest due and accrued on 1st January, 1903.....	9,315.79
	\$17,108,635.12
LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,986,873.00
Unpaid Losses.....	757,114.48
Unpaid Re-insurance, and other claims.....	\$53,008.95
Reserve for Taxes.....	75,000.00
Net Surplus.....	6,436,038.69
	\$17,108,635.12

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THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1855. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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A MARVELOUS GROWTH OF A RESORT.—You hardly realize to what proportions the resorts of the United States have reached in their completeness of detail. Such detail and precision of methods making the life of the frequenter little short of a paradise. Of Lakewood the Northerner is well acquainted by name, but few other than its wide clientele know of its wonderful hotels or its life. Its location is in the wonderful health-giving pine belt of New Jersey, and a few years back the mere suggestion that such barren surroundings could be made the nucleus of the grandest winter spa the world knows was laughed at, but a few long-headed, far-sighted shrewd business men saw the advantages and by persistent advertising and untiring devotion to details and giving the tourist such facilities for entertainment as was never dreamed of before, Lakewood has become famous. Before looking at the town and what is in it let us glance through its mammoth hosteleries. To say they are palaces is placing it lightly, for the tone of the surroundings is artistic and even æsthetic. The buildings are colossal in size and grand in architecture. Broad entrance ways lead to palatial exchanges or lobbies. Neatness everywhere prevails, the office attendants while catering to your every want are polite, but never obnoxious. Large fireplaces with crackling wood fires lend to the homeliness of the place. Proceeding to the upper realms you find the chambers well lighted, perhaps you will say extravagantly furnished and well heated, for not only is there steam heat, but each room has its open fireplace and an abundance of logs is always at hand. In the dining-room there are scores of snowy white tables laden with freshly cut flowers and shining silver and glass. An unusual feature is the employment of young women as waitresses, whose training is as perfect as are all of the appointments throughout the establishment. The cuisine at Lakewood's hotels is surpassed by no metropolitan hotel, not even by Delmonico's. Music is another feature of special mention in the life of the hotels of Lakewood, for at each house there is a competent orchestra which under the direction of a skilled leader gives brilliant recitals morning, afternoon and evening. There are sun parlors, music rooms, elaborate palm rooms, Dutch eating-rooms, game rooms, and in fact there is no feature popular with city hotels and homes, but what is included in the itinerary of Lakewood's attractions. Of the town itself there is much to say of its charms. Its streets are always in perfect condition because of the peculiar sandy soil. The walks are numerous and lead in directions too many to mention. Its beautiful lake—Carasajlo—in spring time is a delight for the canoeing enthusiast, while in winter its surface is the rendezvous for the skating devotees. The beauty of Lakewood has been generously enhanced through the building of that palatial manor, Georgian Court, by Mr. George J. Gould. Mr. Gould's estate covers several hundred acres, and though the natural characteristics are retained as far as possible there are Italian sunken gardens, heroic bronzes, elaborate and ornate fountains, a casino, the like of which any city would feel proud, while the polo grounds of Georgian Court are world famed. Lakewood likewise boasts of two country clubs, and on the grounds of each are golf links second to none and the membership of both is not only large, but select. Lakewood's enthusiasts are numbered by the thousand, and among them is Mr. John D. Rockefeller, who has recently purchased a large tract upon which he intends building a palatial home. Dr. Lorenz, the famous Vienna surgeon, paid Lakewood a visit, and is most enthusiastic over its wonderful climate. Lakewood is but 59 miles from New York and 70 miles from Philadelphia and Atlantic City, and the fast expresses of the New Jersey Central, which road is the only line to Lakewood, covers the distance from either of the cities in about 90 minutes, hence the busy city man can make his winter home in Lakewood and attend to his business in New York or Philadelphia with little or no inconvenience.

NOTHING MORE NEEDED.—There is no possible doubt that to be surrounded by artistic furniture is in itself an art education. This is the plea advanced by the Paine Furniture Company in their announcement in another column of this paper, but the low prices which they quote for their furniture would seem to make any additional argument unnecessary.

TWENTY-FIVE DOLLAR WASHINGTON TOURS, VIA PENNSYLVANIA RAILROAD COMPANY.—Seven-day tours, including hotel accommodations, meals en route, allowing longer stay in Washington and stop-over at Baltimore, Philadelphia and New York, will leave Boston under the Personally Conducted System of the Pennsylvania Railroad on March 13 and 27, April 10 and 24, and May 8. Itinerary of Tourist Agent, 205 Washington Street, Boston.

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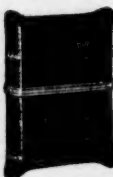
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THE CONGREGATIONALIST

Saturday
28 March 1903

and Christian World

Volume LXXXVIII
Number 13

Event and Comment

Two Valuable Issues

APRIL CHRISTIAN WORLD NUMBER
(APRIL 4)

Cover portrait of Sec. John Hay with a character sketch and estimate on the ethical and spiritual side of his career, by George P. Morris.

Ideals vs. Excuses, a Lenten word by Rev. Theodore T. Munger, D.D.

Passion Week in a Greek Village (Illustrated), by Arthur S. Cooley.

Moral and Religious Instruction in the Public Schools, Its Feasibility and Its Nature; a broadside of opinions from prominent educators in different parts of the country.

A Pen Picture of One of Pres. Charles Cuthbert Hall's Lectures to the Hindus, by Rev. F. S. Hatch.
Character Sketch of Miss Estelle Reel, government inspector of Indian schools.

EASTER NUMBER
(APRIL 11)

Some New Stories of the First Easter, by Prof. George H. Gilbert (Illustrated).

Looking Toward the Horizon, by Rev. A. S. Twombly, D.D.

The Peace Which Passeth Understanding, a sketch by Harriet Prescott Spofford.

Easter Observances in the United States, by Rev. Isaac O. Rankin.

Petros—the Worst Boy and the Best Boy in Bebek, by Henry Adrian.

Congregationalists in Lent

The Lenten season has secured a recognized place in the Congregational church calendar. This would hardly have been prophesied thirty years ago. What the results will be in the life of our churches cannot yet be determined. But if Congregationalism appropriates Lent, it should modify, to suit its own needs, the uses of Lent. The facts of our Lord's temptation, passion and crucifixion have a bearing on our corporate church life no less important than on our personal life. Our polity is weaker than that of any other denomination when it is separated from spiritual life. The assertion of independence in ecclesiastical government may temporarily galvanize the churches, but appreciation of its value is not genuine unless it is joined to spiritual fellowship, and that comes only from a lively sense of unity in faith. There is a tendency among us to make use of expedients to increase interest in public worship. If Lent is used merely as such an expedient, it will be an added burden for the churches to carry rather than an inspiration to bear them upward. The disposition grows to make the fellowship of the churches rest on an ethical code rather than on a spiritual change for which their members must pray and labor. Faith in such a change, in the spiritual unity of those who have experienced it, and in the spiritual endowment by Jesus Christ of his disciples with whom he meets, depends on belief in the great historic facts of Christianity. The value of Lent is to arrest the attention,

and to set forth the facts of Christ's trials, suffering, crucifixion and final triumphs over death and sin, and the relations of his victory to our present and eternal life. And if the legitimate use of Lent brings results they will be manifest. Men who lay hold of these facts and are possessed by them will come together to meditate on them and will bring others into their company. Spiritual unity and spiritual endowment realized will give to the freest of all ecclesiastical polities the greatest power. Congregationalism is nothing without the wisdom and life which are from above.

A Joint Movement
of the Societies

We are glad to chronicle every undertaking of a co operative character on the part of our six Congregational missionary societies. Unity of action and desirable practical results will be promoted by the decisions reached by an informal conference in New York city last week. It was called to consider the desirability of holding a series of educational conferences of young people next autumn. All the societies were represented except the Education Society whose secretary, Rev. E. S. Tead, was in the South, and will enter heartily into the plan. In substance, it is to hold several gatherings at different centers for the training of young men and women to be leaders in their own churches, that they may establish mission study classes, promote the circulation of literature and inculcate the duty of systematic giving. During the past winter several experimental conferences of this sort have been held in which two or three of the societies have participated. The movement now assumes a more inclusive character and the local conferences will be larger. No financial appeal for any special society will be made and indeed, the sentiment of this New York meeting was that financial appeals to Congregational young people exclusively from one society, are not desirable under ordinary circumstances. Such a movement, efficiently generated, as it will be, by such men as Messrs. Ryder, Shelton and Hicks, ought to introduce into many churches better cultural methods and put the prosecution of our missionary work on the high plane where it belongs.

The Young People
Awakening

Adult members of our churches hardly realize the strength and promise of the young people's missionary movement as it is exhibiting itself in various forms throughout the country. Our de-

nomination is hardly as far advanced as one or two others in its grasp of this movement, though the measures referred to in the previous paragraph aim to bring the Congregational churches into full sympathy with it. Partly an outgrowth of the Student Volunteer Movement, this young people's missionary movement is quite independent of it, and for the present is maintained by private generosity, although one or two boards consider it to their own interest to contribute to its support. It purposes in all ways to serve the denominational boards whose representatives constitute its executive committee. Its first conference on Silver Bay, Lake George, last summer, attended by one hundred and sixty-eight representatives of at least sixteen different denominations, has already had important results in the way of joint literary productions and more effective organizations among young people. This coming summer another conference will be held at Silver Bay, July 22, 23, at which three hundred delegates will probably be present, while Southern leaders will rally on Lookout Mountain, Tennessee. The vacation features are to some degree emphasized, at these conferences, but they are meant to be gatherings of serious and purposeful young people in our churches who are in downright earnest touching the missionary propaganda. We believe our denomination ought to cherish and assist this promising movement which demonstrates the hold which the missionary enterprise has upon the youth of the land.

May Meetings
in Abundance

The mention just now of one summer meeting leads us to group a few other important ones which will have a vital bearing upon the kingdom of God and the better life of the world. One, concerning which great anticipations are being cherished, is the eleventh international conference of the railroad department of the Y. M. C. A., at Topeka, Kan., for the first three days of next May. These conventions have always been characterized by the energy and enthusiasm characteristic of railroad men. Presidents of railways on the lines on which Y. M. C. A. buildings have been reared, look kindly upon the movement and a number of them will signify their sympathy by platform addresses. President Roosevelt also is to speak. The annual assembly of the Presbyterians at Los Angeles opens May 21 with a sermon by the retiring moderator, Rev. Henry van Dyke, D.D. By a curious coincidence, Los Angeles is selected for the quadrennial conference of the Methodist Episcopal Church in

May, 1904. Our own denomination will be particularly interested this coming May in the Pacific Coast Congress at Seattle, May 8-18. Congregationalists from the three coast states will confer on vital matters, and several Easterners, among them Dr. Bradford, the moderator of the last National Council, will be present.

Meetings in June and July

The annual meeting of the National Education Association at Boston in July promises to be one of the largest and most successful on record. The summer attractions of Boston and its environs will bring many delegates from the West, while the fact that President Eliot of Harvard University will perform the duties of president, to which he was elected last year, will lend to the meeting unusual prestige. Northfield will as heretofore be the rallying center of college students and Christian workers. A new speaker from abroad will be Rev. W. H. Griffith Thomas of St. Paul's Church, London, a Bible teacher of high repute. The principal meeting across the water of interest to Americans this year is that of the World's Alliance of churches holding the Presbyterian system, to be held in London in June. This brings together a representative body from all Protestant countries and all divisions of the Presbyterian family.

Conserving Our Church Membership

A new form of church dismission letter just issued by the Pilgrim Press embodies a new and valuable idea. Accompanying the letter of dismission and recommendation in the usual form, and attached to a stub preserved for record, is another letter to be filled out and forwarded to the clerk or pastor of the church to which the departing member is recommended, apprising him that such a letter has been granted. This gives him an opportunity to look up the new comer promptly and bid him welcome. These letters, used whenever members are dismissed from one church to another, would do much to prevent members dropping from the ranks. There are probably persons in almost every town or parish who have church letters which they have never presented. A call from their pastor at an opportune time would often result in their prompt identification with the church in their new home. Such notification makes a call appropriate and paves the way for it.

The Emerson Centenary

One hundred years ago, come May 25, Ralph Waldo Emerson was born. With adequate ceremony the town of Concord, the citizens of Boston, the Free Religious Association, Harvard University, Columbia University—and doubtless many other educational institutions—are planning to celebrate this event. A new definitive edition of Emerson's works edited by his son will be put upon the market; youth will be led by school and university authorities to study his life and read his thought; and pulpits of all the Protestant sects will weigh anew his message on spiritual themes to his countrymen and to men of other lands. The mystic individ-

alist and eclectic philosopher will be re-appraised. The contribution of Transcendentalism to our day will be estimated in the perspective which time alone can give. While there is substantial agreement among surviving contemporaries of Emerson and among critics who have since arisen as to his pre-eminence among American men of letters as a fertilizing influence upon thinkers here and abroad, there is still room for difference as to the soundness of many of his positions. But his centenary will coincide with a marked reaction in favor of the subjective and mystical in religion, and of individualism in attitude toward institutional Christianity, a phenomenon seen in all Protestant lands.

Gambling Among Women

Bishop Clark of Rhode Island, Rev. Dr. Huntington of Grace Church, New York city, and Mrs. Julia Ward Howe within a year have publicly testified to the increase of gambling among women in the higher social circles of this country. Evidence confirmatory of this is found in a startling article on present day conditions among wealthy and socially important New Yorkers, contributed to *Collier's Weekly* and written by David Graham Phillips, whose realistic articles on high life in New York contributed to the magazines of late have forced consideration from a public bewildered by the multiplicity of periodicals and clever writers. "Probably not since Rome was spending in luxury and profligacy its income from a conquered world has there been a city so powerful and so prosperous or so prodigal as New York is at the present time." This is the background against which the specific evil of gambling stands out as one of the ways in which the profligacy is being shown, and that not as formerly by men almost exclusively but by women of wealth, education and social position. Platitudes and obvious remarks on the social, spiritual and eternal implications of this fact are unnecessary.

Growing Co-operation in Japan

The standing committee of Co-operating Christian Missions in Japan at its recent second annual meeting in Tokyo was made aware of the work of the year by the sub-committees in various lines of activity. Co-operation with the Evangelical Alliance has been arranged in collecting and tabulating church statistics. First steps have been taken in compiling a complete catalogue of existing Japanese Christian literature. Efforts—successful in the main—have been made to secure Rev. R. A. Torrey, Mr. William E. Gell, Rev. Drs. Charles Cuthbert Hall and George F. Pentecost as lecturers and evangelists. The Y. M. C. A. has been invited to select one of its members or secretaries as a representative on the standing committee. Proper methods of transferring church membership were discussed. Details of ownership and administration of mission property were set forth and weighed. Drs. D. C. Greene and J. H. Pettee represented the American Board at this important conference which is indicative of a fine spirit of comity and statesmanship among Protestant missionaries in Japan.

Rhode Island's Venality In commenting last week on the revelations of venality in Rhode Island's rural communities we said that "it would seem to be a time when Christian clergymen and churches had some pretty plain ethical duties to perform, involving martyrdom perhaps, but nevertheless imperative." The *New York Evening Post*, whose correspondent is doing much to expose the conditions existing in Rhode Island, in a letter published March 19, has set forth with what seems to be fairness the conditions in the small towns which make it difficult for clergymen to speak their minds freely and which lead some of them to put their own tenure of place and church harmony above civic purity. Conditions explain but do not justify such procedure. It is gratifying to find Bishop McVickar calling for such action by the clergy and laity as will enable the country clergy "to speak out without coming to financial grief and ruin," and to accomplish this he pledges his support of all efforts made by clerical organizations and law and order leagues. "It is an outrage," he says, "on our civilization that young men of the church with high ideals should be put under the ban of the power of political immorality and should be forced to acquiesce in evil for the sake of their wives and children. I am willing they should have all the support it is in my power to give." If Bishop McVickar is willing to lead in this fight against "Boss" Brayton he must have the support of Christian preachers of every name and all decent Christian laymen. Leaders are not so plentiful now that honest men can afford to stickle on minor matters when a leader emerges. Properly aided by the clergy of the cities and larger towns of the state where greater liberty of speech prevails, it ought to be possible to free the lips of the rural clergy so that black can be called black and white white without the pastors losing their places. When high-minded youth graduating from Rhode Island's educational institutions and ambitious to serve the state find that the price of success is dishonor, and when the pulpits of the towns are silenced for fear of complications, then the time has come for a thorough house-cleaning in the state.

Treaties Ratified

The Senate has accomplished the task set for it by the President. The treaty with Colombia settling the terms on which the Panama Canal is to be built and title to pass was accepted last week without any material modification by the Senate. Once the treaty is accepted by the Colombian legislature we will pay \$40,000,000 to the Panama Canal Company to acquire title to property and rights formerly conceded to the French company, and \$10,000,000 to Colombia for right of way, etc. Then the President will appoint a commission of experts to assume responsibility, contracts will be placed with reputable bidders and the vast task so pregnant with importance to the future commercial and political development of the world, will be under way. All who in any way have brought this great matter to its present stage deserve and will receive fame. Its stupendous and porten-

tous meanings are as yet only dimly appreciated by us. The Senate's actions in reference to the Cuba reciprocity treaty are far from satisfactory, in fact shameful. The treaty is ratified, but with strings to it. It must also pass the House, whether at a special or regular session is not clear now. It contains provisions inserted at the dictation of special industries in this country. It leaves the President and the country in a plight where they must explain to President Palma and the Cuban Legislature. It spurns national honor and sets up protection.

A Political Bomb-shell in Canada

Great excitement has been caused in Toronto, and indeed in all Canada, by the announcement in the Ontario Parliament of Mr. R. R. Garney of Manitoulin, that he had been bribed by Hon. J. R. Stratton to vote for the government. The circumstances in brief are these: Mr. Garney was returned at the general elections last May as a straight Conservative, but soon afterwards it was announced that he had transferred his allegiance to the Liberal party, because their policy gave better promise for his constituency. For this he was roundly censured by the Conservatives, who demanded his resignation. According to his lengthy statement in Parliament his proceedings were a blind in order that he might entrap leaders of the Liberal party whose precarious majority of two or three might lend them easy victims. The sum of \$2,000, Mr. Garney asserts, was paid him by Mr. Stratton through "a go-between," but this Mr. Stratton denies. Premier Ross, whose integrity is unquestioned, promises a thorough investigation, and declares that his Cabinet will govern the country as honorable men whose characters are above suspicion, otherwise they will not govern it at all. It is likely that the matter will go before a commission of judges of the supreme court, but to this the leader of the opposition objects, and asks that it be dealt with by a committee of the Parliament.

The Liberal Party's Plight in England

With the tide running strongly against the Balfour Ministry for reasons that no magic of the triumphant Mr. Chamberlain just home from South Africa can lead the electors to forget; with by election after by election going against the Unionist coalition, and the majority in the House of Commons by reason of young Tory defection reduced to such a point that nothing but Nationalist abstention from voting keeps the Ministry in power, it would seem that the Liberal party might come to power again soon. But will it? The nominal leader of the party, Sir Henry Campbell Bannerman, has just reiterated Home Rule for Ireland as an indispensable plank in the party's platform. Whereupon Mr. R. W. Perks, the eminent Wesleyan layman and member of Parliament, one of Lord Rosebery's lieutenants rises to say that the Free Churchmen of England will not respond to that call again; that it is for the Liberal party to make its choice now once and for all between a policy which recognizes English Nonconformity and its causes,

and the measure which whether introduced by a Liberal or by a Tory ministry must depend in the last analysis on the endorsement of Irish Roman Catholics and make for their aggrandizement. The utterance of Mr. Perks of course has not tended to unite the Liberals, and only accentuates the more the suggestive facts that the fate of the present ministry rests with the Irish Nationalists; that following the land bill to be introduced by Mr. Wyndham this week is to be a bill giving a measure of Home Rule, and that later will follow, in all probability, an Irish university scheme which will grant the demands of the Roman Catholics, demands which Mr. Balfour long since pronounced legitimate. It is easy to see that our English cousins are to have lively and expensive times in the near future as compensation to Irish landlords is added to the expense of army reform and to the taxes incident to the victory in South Africa. Stranger things have happened than that Mr. Chamberlain, owing to Mr. Balfour's weakness and the Liberals' schism, should be prime minister of England within six months. He returns from South Africa more influential and less hated than when he went out, and he credits his success there in no little part to his Puritan wife from Salem, formerly Miss Endicott.

France and the Religious Orders

The contest in France between the state and the religious orders has taken on another and more serious phase since we wrote last week. By a vote of 300 to 257 the House of Deputies has supported the Ministry in its determination to withdraw from all the religious orders (of males) the right to carry on schools and shape education. The Ministry's recommendation was based on evidence gathered by a commission of Roman Catholic citizens, who, while loyal to the church are not hostile to the state and who dread the monastic orders' increase in wealth, their corrupting and treasonable influence on the youth of France and their unpatriotic attitude. Later in the week the Senate by a vote of 182 to 62 voted confidence in the government, after a speech in which Premier Combes had said that while the day for denunciation of the concordat was near possibly, nevertheless that day had not yet arrived nor would it come so long as the Catholic clergy kept out of politics. But he pointed out that many of the clergy were inviting a sundering of the concordat by their petitions and pastoral letters attacking the republic. A motion by a radical socialist, M. Delpech, ordering suppression of the credits of the Ministry of Public Worship, which if passed would have effectually severed relations between Church and State, was defeated in the Senate by a majority of 210 votes. France is not ready for extreme action. Her officials and the rank and file of her people are disposed to let the Church alone if it will mind its business and not tamper with the State. If eventually it loses its hold on the State and is forced to depend upon voluntary offerings of the people it will have itself to blame. It is a case where seeming folly might lead to wisdom. Archbishop Ireland is on record as frankly telling French prelates that separation of Church and State

and voluntary support would be for the health of the Church in France as it has been in this country.

Australian Federation

To say that there is an altered feeling in Australia in regard to the federation entered into rather more than two years ago, would be to convey a false impression; but it would be correct to say that the first fury of exasperation has subsided. A member of the Federal Government remarked recently that the movement for secession had died out. This is true enough; but it has not died out because Australians like the results of federation any better. For in the first place they recognize the futility of any movement for secession. Those who have made the federal bed must lie upon it. And next, "hope springs eternal in the human breast." Within a few months the federal elections will be held. It is not thought possible that a ministry can do worse than that of which Sir Edmund Barton is the leader. In the meantime, while Australians wait for the opportunity to punish the first federal ministry, they quietly nurse their wrath to keep it warm.

Favoritism in the Philippines

Rev. Dr. George F. Pentecost, in the *Interior*, writing on Manila a Battle-ground for the Church, says that "the religious condition of the American population of Manila is simply shocking; that 'not only do none of the members of the insular government ever cross the threshold of an American church, but there is no doubt of the fact that all Christian men connected with government, if not forbidden to do so, are discouraged from attending church. In a word the insular government has drawn the bar sinister broadly and deeply across the American Protestant Church in these islands. It is as much as a man's position is worth with the government if he should extend hospitality to any of the missionaries in the provinces. There are instances of recent date in which the hospitality of some American Christian officials has been extended to one or more of our missionaries, and then under advice from the government, that hospitality has been withdrawn.'"

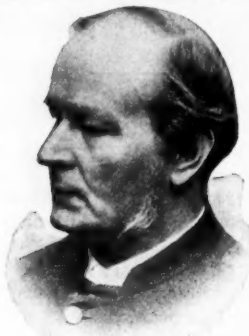
Charges similar to these reached this country last summer, and we took the trouble to communicate with the Secretary of War, who in turn brought the matter before the Civil Commission, and in November we had a series of documents sent from Manila bearing upon the matter, abstracts of which were published in our issue of Nov. 29. The Commissioners, Superintendent of Education Atkinson and others who wrote denied emphatically that there had been any pressure brought to bear to deter civil or military servants of the nation from attending Christian service or participating in Christian activity. We are loath to believe that men like Governor Taft and Commissioners Ide and Wright are deliberately and persistently thwarting Protestant activity in the Philippines in such ways as Dr. Pentecost charges.

If reports from the missionaries at work in the Philippines to the officials

of the societies which are sending them out corroborate these charges it will be easy to prove Dr. Pentecost right. The April *Missionary Herald*, however, commenting on the experience of the American Board's representative, Mr. Black, as he journeyed from Manila to Mindanao describes him "as greatly favored by obtaining passage on a United States transport, the officers of which were very courteous and helpful," and as having cordial relations with the United States officers in Mindanao "who have placed at his disposal the records and report concerning the people and places on the island." William McKinley, Theodore Roosevelt and William H. Taft are not exactly the sort of men we would have picked out to discriminate against Protestantism in the Philippines.

The Dean of Canterbury Dead

If half a dozen English clergymen were to be named as those most widely known and best loved in America the Very Reverend Frederick William Farrar would certainly be one of them. The news of



his death, which occurred last Sunday, will cause grief to thousands who have known him through his books, while few Americans who have visited London while he was preaching at Westminster Abbey or St. Margaret's have failed to hear him.

As an author he has appealed to large and widely different classes in this country. His books for boys, *Eric*, *Julian Home*, and *St. Winifreds*, though published some forty years ago, are still to be found in many libraries. They held up before youth at school high and noble ideals. His *Life of Christ* has passed through twenty-four editions and is said to have had a larger circulation than any other biography of our Lord. His *Eternal Hope* brought a sense of relief to many who revolted from the doctrine of eternal torment for lost souls, while *The Bible, Its Meaning and Supremacy*, represents the position of the majority of modern Biblical scholars which Dr. Farrar has done much to make popular. In all, he has issued some thirty volumes, besides many valuable contributions to dictionaries and encyclopedias. His style, while somewhat diffuse was eminently readable. He possessed a vivid imagination which he used with a rarely devotional spirit to present great themes of religion in forms attractive to the average mind.

Personally he was of remarkably lovable disposition, and those Americans who have visited him at his home have ever since carried with them memories of his hospitality and gentle courtesy. When he visited this country in 1885 he

was everywhere cordially welcomed, and seldom has an English visitor shown so warm an appreciation of kindness offered to him. He said, "Everywhere the hand of friendship and love was extended to me, and can I forget?" This was the spirit of the man, seeing the best in others and calling out the best that was in them in response. Yet with his optimism a minor note often found expression, a deprecation of human sin and cruelty which intimated that earthly life would be too heavy a burden if there were not a better world in prospect.

Dean Farrar had a happy and prosperous career, though he might have received greater honors in the church if he had been a less outspoken advocate of the Higher Criticism. He was the son of a clergyman and was born in 1831, graduated from the University of London and from King's College, Cambridge, with high honors, and was for more than a score of years a teacher, sixteen of them master at Harrow School and from 1871-76, master at Marlborough College. He was then appointed canon in Westminster Abbey, and rector of St. Margaret's Chapel. There he remained till 1895, having been made archdeacon in 1883, and at various times was appointed to important offices such as chaplain to the queen, and to the speaker of the House of Commons. On the accession of Edward VII., he was made deputy clerk of the closet to the king, an office which used to be that of father confessor.

In 1895 he was appointed Dean of Canterbury, and since that time gradually declining health has compelled him to withdraw largely from service to the wider public and confine his labors mainly to the cathedral. For several months he had been unable to walk and had suffered from creeping paralysis, but he was till near the end carried to the public services day by day. He has left two sons who are clergymen, one being vicar of St. Johns, Hoxton, and the other curate of St. Michells, Chester Square, London.

The Strike Commission's Report

The mixed tribunal, named by Mr. Roosevelt acting unofficially as first citizen of the land in the interests of the public, which has taken testimony in the case of the mine operators vs. the mine workers of eastern Pennsylvania has rendered a unanimous report. It bids fair to be memorable as a statement of ethical principles involved in modern industrial controversy, as well as a fair settlement of the specific issues involved in a struggle which but for Mr. Roosevelt's interference might have become internecine warfare, and which, as it was, involved a loss of nearly one hundred million dollars.

Too much praise cannot be given to this extra-judicial body with only one legally trained and professional judge upon it for the evenness with which it has held the scales, and the candor and dignity with which it has laid down principles of action for both parties to the controversy.

The miners gain increase of wages, lessened hours of labor, Sunday relief without loss of pay for men who must work on that day, a sliding wage scale propor-

tioned on the selling price of coal, and new methods of weighing coal, distributing cars, and payment for extra coal when put in cars above the normal size. Local boards of arbitration for the settlement of disputes in individual collieries are also ordered to be set up.

On the other hand, the operators profit by the decree that present methods of payment for coal mined shall continue unless changed by mutual agreement; that the demand that coal mined should be paid for by weight is refused; that concerted effort on the part of mine workers to limit output except by agreement with the operators is forbidden; that discrimination by union labor against non-union men and the use of boycott and violence is denounced; and that the use of the state militia to preserve peace is justified. While the operators are not forced to give specific recognition of the United Mine Workers' Union, the Commission so unequivocally recognizes the existence of trades-unionism as a permanent factor in present day industrialism that the leaders of organized labor who have commented upon the finding of the Commission express satisfaction with the decree as it stands.

In all its details as to the retroactive effect of the decree so far as it bears upon wages, and its provision for a board of conciliation to settle difficulties or disagreements arising under its award, the Commission shows the presence on its board of constructive statesmen. From Mr. Roosevelt's first step in the premises down to the filing of a decree whose force in the main depends upon the moral and not legal weight which it has, the whole transaction has been creditable to the representatives of the American people, showing their power of adaptation in the presence of crises and their fidelity to principles of the past while dealing with present issues.

In so far as the Commission's findings have local bearing we look for prompt obedience. Neither party can afford to break its pledge. In so far as the report bears upon industrial problems in general, the portion of it which will be more discussed than any other and which will have the most salutary effect on society will be its statement of the reasons which make trades union persecution of non-unionists and union boycott of merchants and persons in any way identified with non-unionists a thing so intolerable, so alien to all past traditions of the American people, and so subversive of law and order as not to be endured. The boycott is a principle of action which organized capital employs as well as organized labor and this the Commission recognizes, and condemns it just as boldly in the one case as in the other. But with the incidents of the coal strike in mind, with more recent happenings at Waterbury, Lynn, Haverhill in New England, the public cannot but be glad that there has been formulated in so clear and forceful a way the point of view of society at large as it faces the presence of combatants who resort to tactics in industrial war, as the Commission points out, which no longer are tolerated in military combat. The sooner leaders of both armies realize that public sentiment will not sanction foul acts in connection with industrialism the better for all concerned.

Christ's Self-Surrender: and Ours

Life was sweet to the Master, as it is to us and the shadow of death was often heavy on his soul. Though his will never faltered, he too had his varying moods of feeling, now sorrowful, now full of the joy of self-devotion—as when on the way to Jerusalem, he went before the disciples like a conqueror so that they wondered. We have only hints and glimpses, but we can feel the range of difference between that triumphant mood and that other, of Gethsemane, in which he said, "My soul is exceeding sorrowful, even unto death."

Christ's will and purpose never faltered but his thoughts ran on with longing to the end. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Freely he gave his life for men in utmost self-surrender, but he saw beyond death and tasted that distress of waiting which we find so hard to bear—the cold hours before the battle dawn that test the courage of the soldier, the shrinking of the flesh, the quivering nerves, the fierce renewal of temptation whispering retreat. And in these hours of his trial his refuge was a continual renewal of his self-surrender in service and in prayer.

There never was an hour of his passion-time when Jesus might not have escaped impending death. As he had asserted to his disciples his own power to surrender or withhold his life, so he asserted it before Pilate. As Christians we must not for an instant lose sight of the fact that our Lord's death was a free and deliberate gift for our salvation. "The Good Shepherd giveth his life for the sheep." This is the motive for that self-surrender to which we are called. It is never aimless or even self-centered for the disciple any more than for his Lord.

We take the cross for service. The social purpose is always at the front. "Whosoever shall lose his life for my sake and the good tidings, shall save it." As Christ laid down his life for love of the Father and of men, we are to surrender self for Christ and men. Our own salvation is in something better than a heaven of ease and pleasure, it is in love and service and the character which they alone can build, which lends itself increasingly to service and to love. The selfish heaven of which so many dream is a mirage, the heaven of Christ's preparing is for those who have laid down their lives for him in service to their fellow-men.

For the solution of our doubts, for increase of our joy, for greater influence and usefulness, we need a larger and more Christlike self-surrender. Like Paul, in the shadow of his sufferings, we must learn to say, "I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify of the grace of God." This is no profession of a separated ministry, it is for all ages and all occupations. Its witness through social service is open to every disciple and by it all discipleship is put to proof.

It is a gratifying fact that the number of lynchings in this country in 1902 was the smallest for 18 years. Of the 96 persons thus

murdered 87 were lynched in the Southern states, Louisiana and Mississippi leading with 11 each. Mississippi also stands first in the number of legal executions for crime, 22 persons having been hanged there out of 144 put to death in the whole country. Eighty-six Negroes were lynched and 85 were hung during the last year. But the number of murders and homicides was 8,834, while an appalling increase is noted in the number of suicides, 8,231. And 42 of these were physicians. These statistics are taken from the *Chicago Tribune*.

In Brief

Good sound sense touching the duty of American parents toward their children is expressed in the article by Professor Parsons on page 449. Put into leaflet form with President Roosevelt's recent stirring words on Race Suicide it would make an effective tractate for the times.

The *Boston Herald* calling attention to what it deems the superior quality of its Sunday edition describes it as "an ideal holiday paper." That is candid and illuminating. Sunday then is a holiday from the journalist's standpoint, and the paper is made for people who look upon Sunday as a holiday.

The sudden death by apoplexy in Kenosha, Wis., last Monday of Rev. George H. Ide, D. D., for twenty-two years pastor of Grand Avenue Church, Milwaukee, will sadden many hearts East and West. He was one of the honored leaders in the denomination. He graduated from Dartmouth in 1865 and from Andover Seminary in 1869. We shall speak of his work next week.

The article entitled *The Old Tradition and the New*, by Prof. Willis J. Beecher of Auburn Theological Seminary, which we published March 7 and which has occasioned wide and favorable comment, has been reprinted, considerably enlarged and revised, in a pamphlet and will be furnished by the Sunday School and Publishing Society at five cents a copy, or four dollars per hundred.

The death of Prof. G. L. Prentiss of Union Theological Seminary, New York city, from 1873 to 1896 professor of pastoral theology and church polity and since 1896 professor *emeritus*, removes a fine spirit, whose first pastorate was in the South Trinitarian Church, New Bedford, Mass., but who served most of his life in the Presbyterian denomination and in identification with the New School wing of that body.

The Anti-imperialists have so wearied the people by their incessant accusations against the Government for its policy in the Philippines, which the nation plainly approves, that they fail to attract attention enough to show whether or not their cries proceed from a genuine sympathy with real injustice. The recent Faneuil Hall meeting in Boston was an illustration of the mistake of harping always and only on one string.

Here is a college student's comment on the preaching in the chapel, which has just come to us in a private letter. It is worth a whole lecture on homiletics: "Dr. — preached on Sunday. He's a big gun but it takes him all night to say his say. A lot of these big guns are absolutely incompetent to say a thing briefly, logically, clearly and interestingly. I never hope to be a parson, but if I should be I'd learn to hit the nail on the head and then stop hammering the board. We want plain truth and not a lot of classical rot."

The appointment of Rev. John W. Buckham to succeed Prof. Frank H. Foster in the chair

of systematic theology in Pacific Seminary is an admirable one. Mr. Buckham inherits scholarly qualities from his father, the president of Vermont University, and in his twelve years' pastorate over the Crombie Street Church in Salem, Mass., has proved himself equal to important administrative tasks, while at the same time showing himself a preacher of uncommon strength. He is held in high esteem by his ministerial associates, who always welcome his fresh and suggestive treatment of historical and theological topics. Our readers have had occasion to know Mr. Buckham through various articles contributed to these columns. We wish and predict for him large success in his important work.

The fact that a minister now and then resigns because he finds it difficult in the sacred calling to earn money enough to support and educate his family need not occasion extensive or unfavorable comment. We sometimes wonder why no more of them do this. Three prominent Worcester ministers have recently betaken themselves to the field of business, and a Boston minister announced last week that he would give up his pastorate with the same end in view. Circumstances may make not only such a step necessary, but wise. It may, also, cost the man quite as much to sever dear ties as to go on heroically in congenial but not sufficiently remunerative work. We hope, however, that men who thus give themselves unreservedly to business operations will not claim for themselves the titles or the functions of the regular ministry.

Educational Questions at the Boston Club

Previous to and interspersing a series of four addresses on Moral and Religious Education the Boston Congregational Club had the unusual pleasure, last Monday evening, of hearing several charmingly rendered selections by the Orpheus Club of fifty male voices.

The Outlook Committee report, submitted by Rev. A. E. Cross, was a bugle call to "doing something besides eating together." He urged gifts to the Courtland Street Church, Everett, to the Church of the Pilgrimage, Plymouth, and to the Beecher Memorial project. He urged the brethren to rally around the Boston Y. M. C. A., to smash the tripartite local conference and association system and to postpone for twenty-five years at least all talk about federation with the more liberal sects.

Passing to the main topic of the evening the club listened first to Rev. F. W. Merriok, Ph. D., who answered the question *What is Education as involving instruction, training, adjustment and character development*. Wallace C. Boyden, head master of the Boston Normal School set forth the Educational Work of the Church, pointing out the possibilities inhering in the Sunday and midweek services, the work of the minister and of the church members.

To the new pastor of Central Church, Rev. J. H. Denison, fell the sub-topic, *The Sunday School as an Educational Institution*. He emphasized the necessity of a change owing to the current inadequate Sunday school training, advocated a variation of the courses according to the period of the pupil's life. Each lesson should drive home some one principle or quality. George H. Martin, one of the supervisors of the Boston schools, spoke on *Religious Instruction in the Public Schools*. He believed that in Massachusetts the teachers are carrying out the moral instruction enjoyed in the first constitution enacted by the state. There are many limitations upon them but they are trying to train their pupils to respect for law and justice. Prof. F. K. Sanders was introduced as the president of the new Religious Education Association and spoke briefly on its aims.

In and Around Boston

Sunday School Activities

The Massachusetts Sunday School Association has arranged a series of lectures on methods of teaching to be given in Boston and neighboring towns by Prof. H. H. Horne, professor of pedagogy in Dartmouth College. These lectures, which begin and close at Hyde Park extend from April 1-15, and as they are given in the evening and admission is free, they will, it is hoped, secure the attendance of a large number of Sunday school teachers. The annual meeting and institute of the Boston district Sunday schools is to be held in Temple Street Methodist Church, March 24, 25. The first session on Tuesday evening is to be devoted to the work of the Religious Education Association. Dr. George E. Horr of the *Watchman* is to speak of its spirit and Dr. C. N. Beale of its results.

Berkeley Temple's New Organ

The organist and director of the Carnegie Institute, Pittsburg, came from that city to Boston to give a recital on the new organ at Berkeley Temple last week Thursday evening. The house was filled with an appreciative audience. The new instrument is one of the largest and best in the city. It was first used for worship last Sunday and was dedicated in the evening with a special musical program. A series of organ recitals is planned for the spring months when leading organists of the city and vicinity will play.

Dr. Grenfell Nearing the End of his Stay

The longer Dr. Grenfell stays in this vicinity, the larger his circle of friends and the warmer their hearts to him. He spoke last week at Taunton, at Shawmut, Central and Old South Churches, Boston, addressed a large union meeting in Trinitarian Church, Lowell, and went on Saturday to Northfield to speak Sunday to the students there and at Mt. Hermon. On Monday he gave his lecture at Mt. Holyoke. Other appointments during the current week are at Wollaston, Hartford Seminary and at Worcester. Next Sunday evening he will speak at Walnut Avenue Church, Roxbury and at the Boston Y. M. C. A. in the afternoon. Early next week he leaves for Chicago. He has been the recipient of many courtesies from people in all denominations and his noble work on the Labrador coast will hereafter be held in even higher esteem in this region. After a fortnight in Chicago he goes to New York for a few days before sailing for England where he is to have a brief furlough. In addition to two or three speaking appointments a day he is preparing his book on Labrador for the press, which will be a standard volume in regard to a country of which comparatively little authoritative has been published.

What Shall the Minister Do

I read with interest President Hyde's article on How to Find a Minister, and cordially approve the treatment accorded by committee and church to the half-dozen whom they choose to consider as candidates. But is there not another side to the question of discovering the right minister for the right church: viz., that of securing the right church for the right minister?

Dr. Hyde says he cannot understand the opprobrium usually attached to match-making. Neither do I understand why the young lady who sincerely believes that marriage would make her a happier and more useful woman should not in some way seek the society of the other sex; nor why a minister who feels that he is ready to enter upon a new and perhaps larger work should not have a right to seek an introduction to some pastorless church.

A young man goes through college and seminary doing faithful work, perhaps somewhat above the average, but making no startlingly brilliant impression upon teachers or class-

The Improvement of the Sunday School

By W. G. Ballantine, L.L.D.

Now that public attention is awake to the need of improvement in the Sunday school some real advance may be confidently expected. The greatest difficulty heretofore has been an unreasoning conservatism. In secular education schools have passed from the stage where the main object was to learn the book to the stage where the scholars study the subject of which the books treat, and use the books as a means, not an end. Up to this time the theory of all of our Sunday school work has been exegetical. The advance will come in teaching the Christian life vitally and dynamically, not bookishly.

Nearly two thousand years of Christian history lie between us and the writing of the New Testament—years replete with golden deeds of Christlike men and women, years memorable for wonderful forward movements of the Christian world, years splendid with victories of the gospel. Around us today the manifold activities of the church are beautiful in their beneficent details and sublime in their world-wide sweep. But this rich history and this inspiring present are ruled out of the education of our young people, while they are kept for months upon the history of the ancient Jewish Church. Surely the history of the Christian Church has lessons as well as the history of the pre-Christian Church.

The next great improvement in the Sunday school will be in the introduction of classes studying the great events of church history, the lives of the martyrs, missionaries, and benefactors of mankind, and of classes studying the present day needs of the world and the remedial activities of living men and women. There must, of course, still be exegetical Bible classes, but these will not monopolize all of the time of the Sunday school, any more than such classes take all the time of students in a theological seminary.

It may be objected that these proposed new classes will not be Bible classes at all. In a bookish sense they will not be. But in a vital sense they will be. This will be a study of Bible truth in action. This will be the Bible in the light of life. Professor Sampey, in a recent symposium in the *Biblical World*, said: "Of course,

the Word of God, in all its richness and variety, should be the teacher's one textbook. The best helps for the study of the Bible should be sought and used." By all means; but never let that second sentence be omitted when the first is spoken. Our contention is that the best helps are the lessons of Christian history and those that come from the survey of the moral needs of men today. Provide books on Palestinian geography, on Oriental customs, on the discoveries in Egypt and in Assyria, but don't forget that the best helps to the understanding of the Bible are far other than these.

It is a fundamental pedagogical principle to begin with things near and then proceed later to things remote. Much in the Bible can be rightly understood only by scholars mature enough to reconstruct in imagination the state of things in a rude and early age. Not many of the Old Testament stories are suitable for inculcating Christian virtues in little children. The slaughter of the Midianites by Gideon is, after all, a dreadful story of blood. The exploits of Samson are barbaric. Better begin, for the younger classes, with the story of Robert Raikes establishing the Sunday school, of David Livingstone traversing benighted Africa, of John Howard reforming the prison system of Europe. The children will understand the Bible—that is the spirit of Jesus, which is what we call the Bible—far better from such examples.

The church does nothing systematic now to instruct her young people in her own history, her mistakes and her triumphs. She does nothing systematic to instruct them in the present condition of mankind or what is doing to meet human need. She has no classes for the study of the personal religious problems of modern life. Every class is supposed to study exegesis, and other topics are brought in as they may happen to occur to the teacher, in such haphazard fashion as to leave no satisfactory result. Courses of lessons can be easily arranged illustrating every fundamental Christian doctrine and duty, from material of thrilling interest. Such lessons will educate a generation of young people up into such intelligent comprehension of the spirit, history and present life of Christianity as is not now deemed possible.

mates. Instead of entering a field of labor in the city or under the shadow of the seminary, he feels that he owes it to his Master to give the first years of his ministry to home mission work. He settles in a Western town, builds up a little church, makes friends with the young people and gives many of them a start on the road to true usefulness, and wins the respect and love of the community. But the population is a shifting one, and though numbers are added to the church, almost as many are constantly moving on to other fields, and the Year-Book shows little progress.

The time comes when his family sorely needs a larger income than the church can pay. He honestly feels, too, that the experience gained in this frontier town has fitted him to grasp larger problems, and that he has a real message to bring to some larger and more settled church. But no editor of a religious paper knows him; his seminary professors

have not heard of him since his graduation; and the missionary secretary thinks he is the right man where he is. Must this man sit quietly and wait to be discovered by the right church? Or ought he to have avoided the home mission field in the first place?

Again, here is a man who has failed to harmonize with some prominent church member in his first pastorate, and this lack of harmony has made effective work here very difficult. He may be just the man for a church fifty miles away, but his record here is against him, and he is ruled out of the list of candidates.

The writer truly believes that Providence should be the guiding force in these matters. But churches and ministers must have their part. Dr. Hyde has set forth the church's side most excellently. Who will offer equally wise counsel to the minister who would like to be called?

L. H. N.

The Song of Our Syrian Guest

By William Allen Knight

"Faduel Moghabghab," said our guest, laughing as he leaned over the tea-table toward two little maids, vainly trying to beguile their willing and sweetly puckered lips into pronouncing his name. "Faduel Moghabghab," he repeated in syllables, pointing to the card he had passed to them. "Accent the u and drop those g's which your little throats cannot manage," he went on kindly, while the merriment sparkled in his lustrous dark eyes, and his milk-white teeth, seen through his black mustache as he laughed, added beauty to his delicate and vivacious face.

He was a man of winsome mind, this Syrian guest of ours, and the spirituality of his culture was as marked as the refinement of his manners. We shall long remember him for the tales told that evening of his home in Ainzealta on the slope of the Syrian mountains, but longest of all for what he said out of the memories of his youth about a shepherd song.

"It was out of the shepherd life of my country," he remarked, "that there came long ago that sweetest religious song ever written—the Twenty-third Psalm."

After the ripple of his merriment with the children had passed he turned to me with a face now serious and pensive, and said: "Ah, so many things familiar to us are strange to you of America." "Yes," I answered, "and no doubt because of this we often make mistakes which are more serious than mispronunciation of your modern names." He smiled pleasantly, then with earnestness said: "So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible and into the conceptions of religious ideas as expressed there, that you of the Western world, not knowing these things as they are, often misunderstand what is written or at least fail to get a correct impression from it."

"Tell us about some of these," I ventured, with a parental glance at two listening little faces.

After mentioning several instances, he went on: "And there is the shepherd psalm; I find that it is taken among you as having two parts, the first under the figure of shepherd life, the second turning to the figure of a banquet with the host and the guest."

"O, we have talked about that," said my lady of the teacups as she dangled the teaball with a connoisseur's fondness, "and we have even said that we wished the wonderful little psalm could have been finished in the one figure of shepherd life."

"Do you mean that it actually keeps the shepherd figure to the end? It seems to us," I added, "wishing to give suitable support to my lady's rather brave declaration of our sense of a literary flaw in the matchless psalm, it seems to us to lose the sweet, simple melody and to close with strange, heavy chords, when it changes to a scene of banquet hospitality."

"Certainly, good friends."

With keen personal interest I asked him to tell us how we might see it as a shepherd psalm throughout. So we lis-

tened and he talked over the cooling teacups.

"It is all, all a simple shepherd psalm," he began. "See how it runs through the round of shepherd life from first word to last."

With softly modulated voice that had the rhythm of music and the hush of veneration in it, he quoted: "'The Lord is my shepherd, I shall not want.' There is the opening strain of its music; in that chord is sounded the keynote which is never lost till the plaintive melody dies away at the song's end. All that follows is that thought put in varying light." I wish it were possible to reproduce here the light in his face and the interchange of tones in his mellow voice as he went on.

"'He maketh me to lie down in green pastures;' nourishment, rest. 'He leadeth me beside the still waters;' refreshment. You think here of quietly flowing streams and get only another picture of rest. But streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd 'the still waters' are wells and cisterns, and he leads his sheep to these still waters not for rest but to bring up water to quench their thirst." Then he talked of how the varied needs of the sheep and the many-sided care of the shepherd are pictured with consummate skill in the short sentences of the psalm. "Each is distinct and adds something too precious to be merged and lost," he said.

"'He restoreth my soul;' you know," he said, turning to me, "that 'soul' means the life or one's self in the Hebrew writings." Then addressing all he went on: "There are private fields and gardens and vineyards in the shepherd country and if the sheep stray into them and be caught there it is forfeited to the owner of the land. So, 'He restoreth my soul' means 'the shepherd brings me back and rescues my life from forbidden and fatal places.'"

"'Restores me when wandering' is the way it is put in one of our hymns," I interposed.

"Ah, sir, that is it exactly," he answered, "Restores me when wandering!"

"'He leadeth me in the paths of righteousness for his name's sake;' often have I roamed through the shepherd country in my youth and watched how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep cannot find the way back; and the shepherd was always going ahead, 'leading' them in the right paths, proud of his good name as a shepherd."

"Some paths that are right paths still lead through places that have deadly perils; 'Yea, though I walk through the valley of the shadow of death,' is the way the psalm touches this fact in shepherd life. This way of naming the valley is very true to our country. I remember one near my home called 'the valley of robbers' and another 'the ravine of the raven.' You see 'the valley of the shadow of death' is a name drawn from my country's old custom. And so is the phrase

'Thy rod and thy staff,' for the shepherds carry a weapon for defense and one for guidance. Ah, madam, you should see the sheep cuddle near the shepherd to understand that word, 'They comfort me'. The shepherd's call, 'Ta-a-a-a, Ho-o-o,' and the answering patter of feet as the sheep hurry to him, are fit sounds to be chosen out of the noisy world to show what comfort God gives to souls that heed his voice; and those sounds have been heard in my country this day as they were the day this shepherd psalm was written!"

With quiet animation he lifted his thin hand and continued: "Now here is where you drop the shepherd figure and put in a banquet and so lose the fine climax of completeness in the shepherd's care." It need not be said that we were eager listeners now, for our guest was all aglow with memories of his far-off homeland and we felt that we were about to see new rays of light flash from this rarest gem in the song-treasury of the world.

"'Thou preparest a table before me—in the presence of mine enemies.'" In the same hushed voice in which he quoted these words he added: "Ah, to think that the shepherd's highest skill and heroism should be lost from view as the psalm begins to sing of it, and only an indoor banquet thought of!" He sat in silence a moment. Then he said:

"There is no higher task of the shepherd in my country than to go from time to time to study places and examine the grass and find a good and safe feeding place for his sheep. All his skill and often great heroism are called for. There are many poisonous plants in the grass and the shepherd must find and remove them. A cousin of mine once lost three hundred sheep by a mistake in this hard task."

"Then there are snake holes and the snakes bite the noses of the sheep if they be not driven away. The shepherd must burn the fat of hogs at the holes to do this. And around the feeding-ground which the shepherd thus prepares, in holes and caves in the hillsides there are jackals, wolves, hyenas, and tigers too, and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones or slaying the wild beasts with his long-bladed knife. Of nothing do you hear shepherds boasting more proudly than of their achievements in this part of their care of flocks. And now," he exclaimed with a beaming countenance and suppressed feeling, as if pleading for recognition of the lone shepherd's bravest act of devotion to his sheep, "and now do you not see the shepherd figure in that quaint line 'Thou preparest a table before me in the presence of mine enemies?'"

"Yes," I answered, "and I see that God's care of a man out in the world is a grander thought than that of seating him at an indoor banquet table."

"But what about anointing the head with oil and the cup running over? Go on, my friend."

"O, there begins the beautiful picture

at the end of the day. The psalm has sung of the whole round of the day's wandering, all the needs of the sheep, all the care of the shepherd. Now the psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands and 'the rodding of the sheep' takes place. The shepherd stands turning his body to let the sheep pass; he is the door, as Christ said of himself. With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive oil and he has cedar-tar, and he anoints a knee bruised on the rocks or a side scratched by thorns. And

here comes one that is not bruised but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handed cup and dips it brimming full from the vessel of water provided for that purpose, and he lets the weary sheep drink. There is nothing finer in the psalm than this. God's care is not for the wounded only, but for the worn and weary also. 'He anointeth my head with oil, my cup runneth over.'

"And then, when the day is done and the sheep are snug within the fold, what contentment, what rest under the starry sky! Then comes the thought of deepest

repose and comfort: 'Surely goodness and mercy shall follow me all the days of my life,' as they have through all the wanderings of the day now ended.

"The song dies away as the heart that God has watched and tended breathes this grateful vow before the roaming of the day is forgot in sleep: 'I will—not shall, but will; for it is a decision, a settled purpose, a holy vow—I will dwell in the house of the Lord forever.' And the song ends, and the sheep are at rest, safe in the good shepherd's fold."

Do you wonder that ever since that night we have called this psalm The Song of Our Syrian Guest?

In and Around Chicago

Installation of a Pastor

Thursday evening, March 19, Rev. C. A. Forbes was installed over Fifty-second Avenue Church. The organization is of several years standing but till Mr. Forbes took charge of it had had rather a precarious existence. Under his leadership a little band of people, nearly all of them salaried men, has secured land and erected a house of worship on it which has cost between seven and eight thousand dollars and is a model of neatness and convenience. Provision has been made for payment of all obligations this year, save a mortgage of three thousand dollars, due some years hence. A Sunday school of nearly two hundred has been gathered. The council approved heartily the spirit and belief of the pastor-elect. The sermon was by Dr. E. F. Williams. Other parts were taken by Drs. Barton and Armstrong, and Rev. Messrs. E. B. Chase, C. H. Taintor, and E. B. Libby.

Resignation at Rogers Park

Rev. William Evans, who has been the successful pastor of the church at Rogers Park, has resigned, in order to become assistant director of the Moody Bible Institute. Mr. Evans has long been interested in this work and has given a good deal of time to it as a teacher. Under his leadership his church has grown in numbers and in spiritual earnestness. It has paid off a troublesome mortgage and increased its gifts for benevolence. Before going to Rogers Park Mr. Evans was pastor of one of the largest Lutheran churches in the city. He is still a young man, a fine scholar and an able preacher.

A Leaf from a Pastor's Experience

Rev. George H. Bird has been twenty-two years pastor of the South Chicago church. He is now receiving into the church the babes which he baptized, and finding in them some of his most efficient helpers. Another fruit of his long pastorate is the confidence he has won from the managers of the corporations located in or near South Chicago. During the coal strike when others were paying double or treble prices for soft coal the operatives in the steel works obtained their coal for two dollars a ton, and the church had all the coal it needed for nothing. Mr. Bird says that the experiences of this winter have rendered the benefits of a long pastorate more apparent than ever.

A New Field Secretary for the A. M. A.

People in Chicago were not a little surprised to read Monday morning that Rev. William L. Tenney of North Adams had resigned to become field secretary of the A. M. A., with headquarters at Chicago. Did that mean displacement of Dr. Roy who has served the society so long, so faithfully and with such signal success? Further inquiry revealed the fact that Dr. Roy himself had proposed Mr. Tenney as his successor, and that he feels at his advanced age—he has just

celebrated his seventy-sixth birthday—that it is not safe to intrust the important interests he represents entirely to a man of his years. He will, however, continue to work for the society, giving to it such time and service as he thinks best, but transferring as far as possible responsibility to the younger man. Few men have been able to do what Dr. Roy has done for the West. The A. M. A. is to be congratulated that it is still to have the benefit of his services and above all of his wise counsels. No man West is more warmly loved or more highly honored than he. His life has been one of continued self-sacrifice, but the results of it are appearing far and wide.

Quickening Services

The Sunday evening services in First Church have drawn large audiences. Nearly half of those present are young men. Special attention is given to music, but the sermon holds the prominent place. This is direct, pointed, evangelical. Hundreds of names were secured months ago by house to house visitation. Each of the persons whose addresses were secured received a personal letter from Dr. Bartlett, the pastor, in addition to invitations received from others and by means of printed material. Every Sunday afternoon the young business men of the church and some of the deacons, also some of the young women of the church call at the homes in the neighborhood. This work is rendered efficient by pastor's assistants, and especially by the service of Miss Adah Collins, secretary and assistant treasurer of the church. Dr. Bartlett believes in judicious advertising through circulars and by the use of the mail, and the response made to the invitations thus sent indicates the wisdom of the course he is pursuing.

The Club

At the March meeting of the Congregational Club at the Auditorium, Monday evening, an appreciative and appropriate minute on the death of Professor Chamberlain was presented by his pastor, Dr. W. E. Barton. The question under discussion during the evening was the advance movement in religious education in Chicago. The speakers were Profs. George A. Coe of Evanston, Shaller Mathews of the University of Chicago and Dr. F. W. Gansaulus. Each of the speakers paid a high tribute to the recent convention and emphasized the need it was called to meet, but as yet no one seems to have discovered by what method the improvement in teaching morals and religion is to be brought about.

Music and the Inner Life

Mr. W. L. Tomlins, for years director of the Apollo Club of Chicago, gave a remarkable address at the Ministers' Meeting, March 16. Mr. Tomlins is an enthusiast in music and a good deal of a philosopher as well. He

thinks he has discovered the way in which music ministers to the deepest life of man. He says it reaches and develops a life which lies below that of the intellect, the emotions and the will, that of the spirit, and that the child should therefore be trained in the rudiments of music as early in life as possible, and that even if one does not become a good singer one can nevertheless receive the benefits in the inner life which the study and practice of music always bring. In this connection it may not be amiss to say that the rich men of the city, and multitudes who are not rich, are uniting in an effort to raise \$750,000 as a sort of endowment of the Theodore Thomas Orchestra. Steady annual deficits render it necessary that means be secured to meet them and it has finally been decided to obtain land on the Lake Front, erect a building containing offices for rent, and a hall adequate to the needs of the orchestra. The land has been purchased and as soon as the subscriptions warrant, work on the new structure will begin. It is understood that Dr. Gansaulus will have the use of the hall Sunday morning. At present there is no hall in the city quite adapted to the demands of Central Church.

Chicago, March 21.

FRANKLIN.

The Function of the Moderatorship

Respecting this question an able editorial, presumably from the pen of Dr. Jefferson, appears in this month's number of the *Broadway Tabernacle Tidings*:

A writer in *The Congregationalist* signing himself "Plymouth Rock" scents danger in the letter of Dr. Bradford to the churches. Such a letter is not only an innovation in America, but what is worse an importation from England, and so our good brother "Plymouth Rock" bubbles over with questions, all of which reveal a state of trepidation more intense than the situation would seem to warrant. . . . If a man great and good enough to be chosen moderator of our highest ecclesiastical body has not the right to convey to the churches his impressions of present tendencies and needs, and if our ministers and laymen have not the right to read and profit by what such a man may care to write, then we are of all men most pitiable and are under a despotism worse than that of Rome. And if our moderator cannot speak, and if we cannot listen without endangering the fabric of our liberties, then it were better that our denominational house be broken up, and that another form of church life be devised in which the Lord's followers might indeed be free. The old rock on the shore at Plymouth, on which the Mayflower heroes landed 233 years ago must be amused by the pronouncements of sundry individuals who from time to time cover up their identity beneath its glorious name.

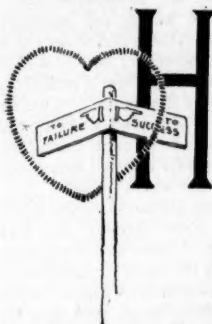
The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Chapter XVI.

DILEMMA AND PARADOX OF LOVE



HOW love makes or unmakes! And, in the making or unmaking, how merely incidental is its outward success or failure!

At thirteen or fourteen Duncan McLeod saw a child's face. It was fine in its proportions, delicately outlined, and nobly beautiful; but had it been even a very

plain face, such thoughtfulness, such quickness and intelligence of perception, such insight, and such unselfish love lighted it, that it would equally have won him, bending there, all rapt and eager, over his mother's Bible.

The face belonged to a daughter of wealth. Duncan was a poor widow's son. The moment he thought of this, he saw the tragic side of these so different environments, and, bravely making his resolve, he never breathed his secret to a human being, not even to his mother. But that face, joining with the boy's deep religious impulse, made the man. It was with him like a vision until far on in his university career, the key to his honors and triumphs at the Stirling high school and at Edinburgh. Then Henry Drummond, a lone man, in order, as Duncan assumed, yet more completely to serve Jesus Christ, gave him a fresh ideal; and, passionately absorbed thenceforth in doing for his Master, he succeeded, at length, in banishing Kathleen Gordon's face.

After great years in Scotland, in Australia, in South Africa and in Colorado, an act of heroism, that nearly cost him his life, brought back the vision. He was not disobedient unto it. He spoke; he was denied; but he was denied, as he instantly perceived, against Kathleen's heart pleadings, and on the ground alone of outward duties; of, in short, conduct,—the very foundation upon which he had builded all his own maturer life. In that awful crisis,—for Kathleen's letter in reply had made his further suit impossible,—when, in consequence at once of the denial and its ground, the solid earth seemed gone from beneath him, and the flaming stars from above him, and himself seemed to be dissolved into a flitting shade, there broke upon him, after certain fierce preliminary struggles, a sense, as if apocalyptic, of the emptiness of outward deeds, however heroic and noble, and of the valuelessness of all things else but love,—love toward God, love toward love, and love toward men. He of Patmos had not a clearer revelation.

Thus Duncan McLeod was once more born again, for he had lived in deeds before. Love regenerated him. In that new life which ensued, the hero of the Annie Laurie mining camp, admired almost inordinately, and followed passionately, became, over and above all that he was before, another St. John, calm, tender, winning, a resistless loadstone of character and of the Christed life.

Until Kathleen Gordon shall herself speak, we, like Duncan, may not know what is going on in her soul. When that time comes, how-

ever, if it comes at all, it will be strange if her experience does not prove to have paralleled his. For they serve the same Master. They have the single eye. Those that follow him, he promises, shall not walk in darkness; their whole body shall be full of light.

Love is for Christ, and Christ is for love. They are the foci of the ellipse in which the soul moves. Christ regenerates; love regenerates. Deeds, though priceless as expressions of love, are emptiness and less than nothing, except for Christ and love. Even in *His Steps* we walk but as slaves and vagabonds, save as, at the same time, we walk in *His Light*. "Covet earnestly the best gifts: and yet show I unto you a more excellent way," writes St. Paul; and, in indicating that way, bursts forth into nothing other or less than the thirteenth chapter of First Corinthians. For, "Love is of God." "Every one that loveth is born of God, and knoweth God." "God is light, and in him is no darkness at all."

But if love, though outwardly unsuccessful, made Duncan McLeod and Kathleen Gordon, it outwardly also unsuccessful, unmade Peter Wainwright and Eugenie Sharp; and unmade, also, the Annie Laurie Mine and several hundred lives inseparably bound up in the material, the moral, and the spiritual significance that, under the lead of Duncan McLeod and John Hope, the Annie Laurie Mine had attained.

To trace how love unmade these two would require a volume; a volume, be it added, of a sad but fascinating interest. A few paragraphs must here suffice.

Had Eugenie Sharp's love for Peter Wainwright been yet deeper, and had it been joined with a consuming love for Jesus Christ, the great wedding at the "truly baronial" lodge in the Adirondacks would not have occurred, unless Peter Wainwright had said the responses with her. But though Eugenie's love for Peter was sincere and strong,—so sincere and strong that the violence she did it finally killed her,—it had not, as she had not, the single eye. The pageant of wealth and of society commanded her,—less, indeed, than her love for Peter, but with a divided allegiance. The passion of loving, too, was strong within her, as was right; but, in her thinking,—for it is the pure in heart that alone see God,—she had suffered herself to disunite and to make two what God meant should be one, the passion of loving and loving itself.

Thus it came about that three distinct forces were in the field without the single eye justly to co-ordinate them. Mr. Multi-millionaire represented to her, for the time,—and he was not a bad man,—the pageant of wealth and of society, and also the passion of loving; whereas Peter Wainwright, under her father's prohibition, only represented loving. Accordingly it happened that, in the balloting of those brief and feverish weeks, pageant and passion outvoted loving, with that poor, distracted, heartbreaking and yet heartburning young woman, though it was virgin voices that said the responses; and only after her child, sad-eyed but beautiful, lay crooning in her arms, did she make the dreadful discovery that it was the popular vote alone that had won, while the electoral college had lost. Be it said, however, to her everlasting honor, the enduring jewel in her crown, that she kept her plighted troth,—kept it and died.

How, on the other hand, did Peter Wainwright, who had been such in character that he had been John Hope's chosen and bosom friend, bear himself in his great trial? He so

bore himself that he almost broke John Hope's heart. For to see one's dearest friend, in whom one has reposed implicit confidence, falter and fall at life's crisis, is little short of tragedy.

Peter Wainwright's pride was hurt,—inevitably, properly, but disproportionately to the many other considerations involved. Scrupulously upright, too, though Peter Wainwright was, he made the same mistake that Eugenie Sharp made, of disuniting in his thinking the passion of loving and loving itself, and fierce fires burned within him. So when Miss Marie Stone, daughter to him of the rival yacht, clapped her small hands on reading a note from a friend which said that Peter Wainwright's engagement had been broken, and set her thin, firm lips in a silent vow that she would marry him, he passed unwittingly, but also ill defended, into the category of "the hunted." In his pride and his passion he stilled the deeper voice. John Hope's expostulations fell on dull ears. The life-opportunity to wait, after a love that had proved itself inadequate, for one that, God willing, should prove adequate; and the life-opportunity, while he waited, to develop in himself larger living, and larger capacity for loving,—he despised, as did Esau his birthright, and on the same principle. Consequently, the same week that the events at the "truly baronial" lodge in the Adirondacks were the "feature" of the New York papers, a quieter but elegant wedding,—for Miss Marie Stone had sense of a certain sort, whatever else she lacked,—was recorded at considerable length, and in far better taste, in the same journals. It occurred at Newport; the two passed the remainder of the summer in Europe; and, in October, Peter Wainwright, goaded on ever by Marie, put his nose on the monetary grindstone, where it has remained unto this day. "Whatever you do, or don't do, Peter," she would say, "get money, and keep it. If we manage rightly, we shall be able to buy out Eugenie's husband before we are done."

Peter and Marie were childless. Little love was lost between them. Existence became swiftly, for both of them, a scheme of conquest,—conquest pecuniarily, conquest socially, conquest in the range of several collateral ambitions,—Marie's, in literature; Peter's, in art and music; that of both, to be able to assemble distinguished people at their various residences and social functions. They both adhered to outward uprightness. Marie, however, never had ideals; and Peter, who had had them, violated them more and more as his career went on. Had any one told him, for example, the week before his engagement to Eugenie Sharp was broken, that for the sake of money he would betray his and John Hope's ideals for the Annie Laurie Mine, he would have resented the assertion as libelous. Within three or four years, however, while he had still a scruple, the scruple was not about his earlier ideals for the mine, but about the wound it would inflict on John Hope. In short, love, in its failure, and in its fickle substitution of formal success for failure, while it left Peter Wainwright an outwardly upright man, undid all that had made John Hope his friend, and that was noblest in him.

Love, then, presents this twofold dilemma: It makes or unmakes; and it must choose between putting asunder and holding as one that which God hath joined together, namely, the passion of loving and loving itself.

And this is the paradox of love: Holding these two as one, its outward success or failure is but an incident; it makes, in any case, and can nowise unmake or be unmade.

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Chapter XVII.

BONAPARTE SHARP SMASHES HIS BLANK WALL



FROM the moment that Mr. Bonaparte Sharp uttered his imprecation, and shut the door on the Annie Laurie stockholders with a crash, he had but one supreme purpose. It was with him day and night. He thought of it waking, and dreamed of it sleeping. It so absorbed

him that it interfered to some extent with his ordinary complete concentration on business in business hours. That purpose was to acquire control of the Annie Laurie Mine; to humiliate John Hope and his coadjutors, chief among whom, he now perceived, was Duncan McLeod; and to reverse, in a monumental way, all that for which the mine had come conspicuously to stand.

As the mine was not intended for the stock market, but to be a conservative and permanent industry, John Hope had organized it with only a hundred shares. There had been put into it about two hundred and fifty thousand dollars. After that it and its plant had been steadily improved out of its surplus earnings. Thus the hundred shares had a face value reckoned at twenty-five hundred dollars each, but their actual value was more than thrice that amount.

The hundred shares were held, thirty by John Hope, thirty by Mr. Bonaparte Sharp, twenty by Peter Wainwright, ten by Duncan McLeod, and five each by Hugh MacDonald and Theodore Wilson. Hugh MacDonald and Theodore Wilson, as well as Peter Wainwright, were college classmates of John Hope, and all three of them, when they entered the company, were men after his own heart. Hugh and Theodore remained so. Hugh was a person of wealth. He was very conservative in his business methods. He gave much of his time and strength to certain altruistic enterprises in his native city of New York. Theodore was a brilliant and virile scholar, rapidly making a reputation as an inspiring teacher. He had little money, but John Hope was so fond of him, that he put him in the way of acquiring and gradually paying for his five shares in the mine. At the time when this history encounters him, these shares were entirely paid for.

When Mr. Bonaparte Sharp took account of the stockholders, he perceived that Hope, McLeod, MacDonald and Wilson were of the old guard, and held fifty of the shares; that the holders of the other fifty were Wainwright and himself; that he would have a hard tussle with Wainwright because of the "truly baronial" lodge incident; and that, even if he won with him, he would still control only one-half of the stock. "It looks rocky," he said, and the problem seemed so difficult of solution that he lost sleep and lost flesh worrying over it.

John Hope returned to Colorado within a week after the stockholders' meeting of March 1, much sooner than he had intended, in order to intrench his work there before the battle, which he knew was sure to come, should begin. Mr. Bonaparte Sharp had him shadowed; knew the day and the train of his departure; and, the second evening thereafter, when John Hope would be beyond the Missouri River, saw, in an afternoon paper, an account of the sudden death, from pneumonia, of Theodore Wilson. Theodore had been overworking with his pupils; a cutting March wind to which he had been exposed had sent him to bed; he had died that afternoon.

Mr. Bonaparte Sharp was alone in his den. He dropped his paper and rubbed his hands with glee. Then, as it grew upon him, he danced around the room. Then he said, "You fool!"—but he did not use those words in their adequate sense. Then he rushed into the next room, and rang for his carriage,—his hurry-up ring,—and, in ten minutes, was rattling over the pavements toward a door with crape on it. "Must fix it," he said to himself, "before John Hope sees tomorrow morning's Denver papers. Associated Press will wire it; it will not escape his eyes; he'll write her, which will be all right; but what if he wires her condolences, and a judicious caution?" Then he dropped the window, put his head out of it, and cried, "Hurry up, William!"

Mrs. Wilson received a call which she looked back to as of inexpressible helpfulness until the trouble at the Annie Laurie Mine broke. It was brief, tender, consolatory. Here and there, at intervals during it, occurred these sentences: "I knew Mr. Wilson well in our stockholders' meetings." Let me help any way I can." "My carriages will be at your disposal for the funeral." "You will be having heavy expenses. Your husband's Annie Laurie stock stood for some twelve or thirteen thousand dollars. If it will help you any, I will gladly send you my check tomorrow morning for twenty-five thousand. We must help one another at such a time." This meant, what she longed for, but supposed would be impossible, that the burial might be in Greenwood; that the lot might be an eligible one; that a suitable monument might mark the spot; and that, combining the check with her husband's life insurance, she and her boy Theodore would have a modest competency. She could not speak. She pressed Mr. Bonaparte Sharp's hand with a fervor of thankfulness that almost shamed even him.

Mr. Bonaparte Sharp rightly conjectured that John Hope would see the item about Theodore Wilson's death in the Denver papers the next morning. It came to John as a personal affliction. He instantly telegraphed his sympathy, and then wrote Mrs. Wilson a letter which she treasures to this day. He debated with himself whether he would not turn back for the funeral; but did not do so from the fear that this would delay interment, and thus unduly prolong the strain which Mrs. Wilson was undergoing. After the hour's delay in Denver, accordingly, he pushed on with the trans-continental mail; but first arranged that, an hour later, five hundred dollars should be transferred to Mrs. Wilson by telegraph as his act of respect to a memory that was to him unspeakably precious. He thought, and so did Hugh MacDonald, of the peril of some sharp practice by the captain of finance; but he said to himself, as Hugh did, "He will not be so indecent as to approach her on the subject until after the funeral."

But when Hugh MacDonald came in that forenoon, as he had been in repeatedly on the day of the death, Mrs. Wilson showed him, with an emotion of gratitude she could scarcely control, Mr. Bonaparte Sharp's check, and said that she had sent back the certificate of stock by the messenger who had brought the check. "It was such a kind act!" she continued. "How could one, so much a stranger, have been so considerate? I shall never forget it, so long as"—but here she burst into tears.

Hugh MacDonald will never forget that hour. He had himself intended offering her forty thousand dollars, if she cared to part with her stock, so soon as it seemed decent to broach the subject to her. That appeared to him a fair valuation, and he had had no little satisfaction in thinking how comfortable the sum would make her and her boy, besides insuring such use of the stock's voting power as Theodore would have desired. He could say nothing at this spectacle of tender gratitude for what seemed to him the act of a fiend. As he went down the steps when he had bidden her adieu, he whispered to himself: "Oh,

if Theodore had told her of the scene at the March meeting! But Theodore was charity incarnate, and I suppose that he sealed his lips!"

Peter Wainwright sealed his lips about the March meeting, but for a far different reason. He feared, if he opened them, that Marie would drive him into some deal with Mr. Bonaparte Sharp. He had done violence to his ideals so long, that he had no scruples against such a deal from that point of view; but he did not regard Mr. Bonaparte Sharp with affection, and he would not willingly give John Hope pain. After several days and nights of badgering, however, Marie, whose suspicions were aroused by Peter's reticence, succeeded in prying his lips open. "There's money in that, Peter!" she cried, and clapped her hands in glee. It was at such times that Peter, with all his music and his art, questioned whether life were worth living.

Mr. Bonaparte Sharp did not sleep the night of his return from Mrs. Wilson's. He was too jubilantly happy. When the messenger returned to his office the next forenoon with Theodore Wilson's five shares of Annie Laurie stock, he felt like kissing them, such was his sense of triumph. "I have thirty-five now," he said, "and Wainwright has twenty! After the annual meeting, June 4, Hope and his fellow idealists, including that idiot, McLeod, and their impudent attempts to pull down the whole fabric of modern society over our heads, will bite the dust!" Then he sent a long cablegram to Dunbar McLean at Johannesburg. For although Duncan McLeod, in order to conceal his having refused a huge Cripple Creek salary, had merely suggested to John Hope—contrary to the fact—the query, whether Mr. Bonaparte Sharp might not have confused two former Johannesburg names, those of McLeod and McLean, Mr. Bonaparte Sharp knew about both the men, and Dunbar McLean was his choice, now that Duncan McLeod had fallen under his disfavor.

But the shoe, even yet, pinched a little. How could he ask a favor of Peter Wainwright? How, on the other hand, could he, with self-respect, coerce him a second time? This worried Mr. Bonaparte Sharp. After the cablegram had gone, nevertheless, he lost not a moment in beginning his campaign, and carried it strenuously forward for several weeks. This campaign consisted in getting various persuasive persons to approach Peter Wainwright with offers, of different dimensions, and urged on a variety of cogent grounds, to buy his twenty shares of Annie Laurie stock. Peter and Marie Wainwright were not lacking in penetration. The many mysterious offers to purchase, each one at a higher figure than the last, so far from deceiving them, afforded them not only amusement, but also no little vindictive delight. "We'll make him beg! Isn't it sport?" said Marie.

In middle April Mr. Bonaparte Sharp cabled Dunbar McLean to start for New York at once; and, because everything in the way of blind negotiations had proved a dismal failure, began operations in the open. He went straight to Peter Wainwright. There was no beating about the bush. He offered him a round half million: for he had reached the point, as Peter and his wife well knew, where he must control the mine at any cost; and, because of the strained past, he had decided to facilitate negotiations by lavish offers of cash. "Not enough," said Marie, on being privately conferred with. After Mr. Bonaparte Sharp had crowded this offer, in a variety of ways, for a week, he proposed three quarters of a million. "Take it immediately," said Marie. But Peter, having scruples still on John Hope's account, stood for a million, and thereby walked into a trap. Mr. Bonaparte Sharp was furious. "I offered a half million," he said; "five times the rate I paid for Wilson's. I even added a half to that, for I did not want to be hard on you twice. You took advantage of me, and, as was clear enough, in

a vengeful spirit. You undertook to squeeze me. That, sir, is unpardonable. You will now sell at the Wilson rate,—that is to say, for a hundred thousand,—or I will go into the market and ruin your C— stock, and you will have no one but yourself to blame for having to charge six hundred and fifty thousand dollars to profit and loss."

Peter's face fell. He asked for time. Marie was more than angry. She raged. "I told you to take the seven hundred and fifty thousand," she said; "you refused; Mr. Sharp is justly aggravated; he will now never go beyond the rate he cheated Mrs. Wilson on, which is simple larceny. It is terrible! terrible!" Peter thought this opened a way out. "Really," he said, "I never wanted to sell. Think of John Hope!" "But Mr. Sharp will make you sell," Marie replied. "Why, Peter, how shockingly obtuse you are!" and she went into hysterics.

Mr. Bonaparte Sharp did just as he said he would, and, under the same threat, exacted absolute silence about the transfer until he should himself announce it at the June meeting of the stockholders. Notwithstanding that the *Atlantic Monthly* for the first time wrote appreciating and accepting one of Marie's poems, which, under ordinary circumstances, would have been joy enough to her for one season; notwithstanding that New York had a great musical spring; notwithstanding that an art exhibition opened, which had never been equaled in the metropolis; and notwithstanding that Marie and Peter entertained an unusual number of eminent persons, those were dreadful weeks at the Wainwright mansion.

On June 4 the stockholders met. The minutes were read and approved. Suitable resolutions were introduced by Hugh MacDonald concerning the death of Theodore Wilson. Mr. Bonaparte Sharp seconded them, paying the deceased a high tribute, and remarking, incidentally, that he hoped he had been of some little service to Mrs. Wilson in taking her husband's Annie Laurie stock off her hands "at a generous figure," within an hour of his learning of the death. The resolutions were voted.

The annual election of officers was then proceeded with. Mr. Bonaparte Sharp nominated himself for president and general manager, and, for head assayer and assistant general manager, Mr. Dunbar McLean, lately of Johannesburg, whom, Mr. Bonaparte Sharp said, he had carefully looked up, and who was a distinguished metallurgical expert recently arrived in New York. This was considered only a thrust at John Hope and Duncan McLeod, and was not expected to receive more than thirty-five of the hundred votes of stock. There was, however, a blank look on Peter Wainwright's face, and he voted his twenty shares with Mr. Bonaparte Sharp, which elected that gentleman's ticket.

"For shame, Peter! for shame!" cried Hugh MacDonald, urging reconsideration, and buttonholing Peter with a view to inducing him to change his vote. At this Peter colored scarlet, looked as if he would like to go through the floor, and called on Mr. Bonaparte Sharp to explain.

"I will explain, sir, with the greatest pleasure," said Mr. Bonaparte Sharp. "Gentlemen, you all imposed on me at the March meeting. Not only so, but you made me the butt of some very discourteous laughter. Mr. Wainwright has, in addition, undertaken to impose on me a second time, since the March meeting. Nobody does that sort of thing to Bonaparte Sharp with impunity. I vowed to humiliate you all, but especially Mr. Wainwright, because it was his second offense. I own fifty-five shares of the Annie Laurie stock. I am president and general manager. My man will replace Mr. Hope's tool, that lunatic, McLeod. The change of management will go into effect June 16, twelve days hence. Because Mr. Wainwright undertook to impose on me the second time, I have compelled him

to come here, and, in your presence, to go through the form of voting in the new assistant general manager and myself. Gentlemen, this meeting stands adjourned. There won't be any more meetings in a good while. You are empowered, indeed, under the by-laws, to call them, but you will regret it, let me forewarn you, if you do."

Thereupon Mr. Bonaparte Sharp, his face wreathed in smiles, bowed himself out of the room. "Last March they browbeat me, and laughed at me, and carried a fool vote, perilous to the whole fabric of modern society, against my solemn protest, and encouraged that donkey, Wainwright, to try to work me, and they are satisfied now, I hope," he chuckled to himself as he went down the elevator. "If anybody builds a blank wall across my right of way," he continued, "I smash it, I tell you; and, when it's school-boys, like Hope and Company, I smash them into the bargain."

On June 16 began the reign of Dunbar McLean at the Annie Laurie Mine. He was a great metallurgist. He, however, drank, did worse things, and had a singularly vindictive, venomous and cruel disposition. These peculiarities had not escaped Mr. Bonaparte Sharp's investigation; but, in his mood at the time, some of them pleased him rather than the contrary, and he contented himself with this summary and characteristic conclusion: "If he's an expert, and everybody says he is, trust me to regulate the rest. John Hope was the only person I ever yet failed to manage, when I set out to; and I reckon I'd have managed him easily enough, if he'd known that pneumonia would garner Wilson, that I was so clever at consolation, and that I had a cinch on Peter Wainwright."

Dunbar McLean's first act was to discharge, in a gratuitously offensive manner, Douglas Campbell and George Wilkinson. Next, he expunged the rule against liquor; ordered Sunday work, a diminution of wages, the suspension of the co-operative store, of the local paper, and of the Institution for Savings; and, in particular, required the entire disuse, for the present, of the hall of the Miners' Club. "THIS MINE IS RUN FOR DIVIDENDS ONLY," his initial fulmination concluded. "It is not a camp-meeting. It is not a section of the prohibition party. It is not a society to promote social purity. It is not a charity technical school. It is not a Chautauqua. It is a mine to get out gold and silver. Angels can't mine. That takes miners. You know what miners are. Only such are wanted on our pay roll. A WORD TO THE WISE IS SUFFICIENT!"

With such dust and noise seemed Mr. Bonaparte Sharp's blank wall to have been pulverized.

Chapter XVIII., entitled For Dividends Only, will appear next week.

In and Around New York

Lenten Observance

Thus far this season the daily average at the noon-hour services, has been 2,500, about half of whom are men. Down town, men predominate; at Grace, Calvary and the Holy Communion, in the shopping section, women do. Extra week night services have been maintained and at many Lutheran, Methodist, Presbyterian and Episcopal churches the attendance has rivalled that of Sunday. Some churches will begin daily services, generally in the evening, but a few morning and afternoon, on Passion Sunday. Manhattan Church and others have kept up the daily afternoon service throughout Lent. Most New York churches will hold daily services through Holy Week. At the old First Presbyterian, the Brick Presbyterian, Ascension Episcopal, and others kept open all day, the attendance of elderly men, often of prominence in the business world, has markedly increased, especially be-

tween the hours of three and five. Last spring St. Francis Xavier in Sixteenth Street, the down-town Jesuit parish, inaugurated meetings during Passion Week for men only. The feature was the daily evening service consisting of hymns, prayers and an address, and the average attendance was about 1,500. The men were urged to come to mass each morning and many did so. This year an even larger attendance is counted on. Among those who came last year were men prominent in all walks of business and professional life of New York.

The Ministers' Meeting

Improvement in the Moral and Religious Education of the Young was discussed at the March session. Dr. Biting of the Mount Morris Baptist Church told of the aims of the Religious Education Association recently organized in Chicago. The newer system of Bible teaching is better than the old, he said, because the child is now taught to understand, whereas statements and instruction were made authoritative before, and the child's mind was crowded with facts which it could not appreciate. Rev. F. W. Hodgdon of Orange and Rev. L. L. Taylor of Brooklyn also spoke in favor of new teaching methods.

A New Edifice in Brooklyn

Park Church, Brooklyn, which sold its building a short time ago to a Lutheran congregation, is having plans drawn for a new edifice of either stone or brick, to be erected at Eighth Avenue and Second Street, not far from the old site. It is planned to build the chapel of the new edifice the coming summer, to be ready for occupancy early in the fall. The cost of the entire church will be about \$50,000. It will seat 800.

Free Lectures Appreciated

Attendance at the free lectures conducted by the Board of Education has this winter passed all previous records. Since the year began 465,000 have attended in the several boroughs. Manhattan and the Bronx had 243,000, Brooklyn 148,300, Queens 53,200 and Richmond 20,700. New lecture centers are added from time to time, and the Sunday lectures in Yiddish and Italian have proved so popular that several courses in English for Sundays have been instituted. A number of Christian organizations oppose these, but there is little chance of their discontinuance as they are held in thickly populated neighborhoods where church attendance is very slight. Dr. Rainsford of St. George's Episcopal Church favors them, and voices the sentiment of many Christians when he says that the lectures appeal to those who would not go to the churches anyway; and that if the church cannot stand the competition, so much the worse for the church. C. H. A.

Fellowship Meeting

Congregationalism as a Method of Work in God's Kingdom was the topic of the second fellowship meeting in the series being held by the Congregationalists of Manhattan and the Bronx, and a few ecclesiastical neighbors to the northward. This meeting, held in Trinity Church, March 20, was attended by delegations from ten churches; and the addresses by Rev. Messrs. F. E. Ramsdell, Adam Reoch, W. D. Street, H. M. Brown, J. W. Cool, C. R. Lovejoy, the pastor, F. B. Makepeace and others, gave it a distinct educational value, and roused such an enthusiasm that at the end of two hours not all had spoken who wished to do so. The problem, How Can the Weakness of Independency Be Remedied? is being at least partially solved in New York by the Brotherhood of the Pastors, and the fellowship meetings of the churches.

The Trinity pastor is giving a series of mid-week lectures on the Apostles' Creed, to be followed in Holy Week by four preaching services, and the communion on Good Friday at eventide.

A New Secretary—His Equipment and His Ideals

Dr. James Wesley Cooper's Long and Fruitful Pastorate. His Coming Work for the A. M. A.

BY REV. T. C. RICHARDS, WEST TORRINGTON, CT.

In reply to the question as to what has led him to give up the pastorate of one of the strongest churches in the denomination, Dr. Cooper said: "I have not resigned in order to become a secretary. There can be no promotion from the pastorate. It has long been my intention to close my ministry in New Britain after twenty-five years' service, and when this became known I was asked to take up work with the American Missionary Association, which I gladly consented to do." Twenty-five years, he thinks, is long enough for a man to remain pastor of a church like the South Church of New Britain, with its large and widely diversified membership and numerous organizations.

In the church are New Britain's strongest business men, captains of industry and leaders in Christian enterprise. With these are large numbers of intelligent mechanics and working people. All classes and conditions of men, employer and employee work and worship together. Swedes, Germans, English, Scotch and the descendants of the original settlers of Connecticut are in one fold and have one shepherd. There is unity in this great variety. Seventy-four per cent. of New Britain's population is of foreign birth or parentage. Dr. Cooper has seen in this not an obstacle but an opportunity, and has done much not only to make Christians but Americans out of this new material.

In twenty five years he received into the church 1,253 members, about two-thirds of them on confession. The present membership is 1,147, apparently the largest Congregational church in New England. The church has spent \$60,000 in improving its property and raised \$20,000 to clear away debts incurred before the present pastorate. A sumptuous parsonage, a magnificent organ and a modern chapel, besides the Erwin Home for Women, are some of the material additions. But the church has not been self-centered. It has given in benevolences about \$200,000, besides Cornelius B. Erwin's princely legacy of a million dollars to home missionary and educational work.

James Wesley Cooper was born in New Haven sixty years ago and is "mature, not old." He was brought up a Methodist, and joined that church when eight years old. He took his letter at the close of his college course to the Pearl Street Congregational Church, Hartford. "I thought," he says, "I should like to stay more than two years in a church when I entered the ministry." Graduating from Yale in the class of 1865, he spent a year as assistant adjutant general, with rank as captain, on the staff of Governor Buckingham, Connecticut's famous war governor. This he counts one of the best years in his training for the ministry. In 1868 he graduated from Andover Seminary. The same year he was married and was ordained at Rookport, Mass. He remained with this seafaring people two delightful years. His next pastorate, of seven years, was in Lockport, N. Y., which he left in 1878 for New Britain.

While the South Church is one of the most efficiently organized in the country, Dr. Cooper insists that a church is an organism and not an organization. It is to be inspirational, not institutional. Its social unit is the family. A great variety of societies and clubs are in operation in this church, but each one is held strictly to the accomplishment of some specific end, or is directed toward wise and practical effort in behalf of some particular class of persons. The great Sunday school with its hundred classes illustrates this, as does the work of the Men's Union and the Young

Women's League. Here lies one secret of Dr. Cooper's success. He has insight into men and conditions. Having analyzed a situation he works to meet the need, whether that work be the appointment of a committee or the preparation of a sermon. He has the faculty of doing the right thing at the right time. While he is genial and tactful he never gushes. Said the editor of the *Hartford Courant*, in a well-deserved tribute to Dr. Cooper: "He has the executive faculty and a whole outfit of desirable qualities, besides eloquence, wit, geniality, frankness, companionableness, resource, tact and personal charm. If he lives he will be a great secretary."

One of his great regrets is that he will have to give up preaching. His powers as a preacher depend not on the arts of elocutionist or rhetorician. He has a musical voice. His sermons are "truth through personality" and that personality persuasive. He is a welcome preacher at Yale and other colleges. Of late he has been preaching a notable series of sermons on What is Christianity, with such topics as Jesus' Teaching as to God, Man, Himself. He emphasizes social responsibility, and the Chinaman, Indian, Negro and mountain white will have in him a powerful advocate both with public opinion and with the churches.

He is catholic in his sympathy and a power for church union in his own city. Men of all the churches and men of no church, the poorest Roman Catholic and public men of the city and state consider his removal, as one of them put it, a "personal bereavement." During our interview he talked willingly of his church and his future work, but not at all about himself. He seemed determined to conceal himself behind his work.

What of the future? Dr. Cooper is no stranger to the best educational work of the country. Since 1885 he has been a valued member of the Yale Corporation, most of the time on its prudential committee. He is well acquainted with and deeply interested in educational work in the South. For fourteen years he was a member of the executive board of the A. M. A., and is now a vice-president. He is a member of the board of trustees of Hampton and is an enthusiastic supporter of the Southern Educational conference. He has served on the Atlanta Board, and is a believer in the best possible education, industrial, normal and higher, for the ignorant masses of the South.

His work with the A. M. A. will begin April 1. For three months he will investigate and study the work in the field, its methods and its needs. From July to October 1 he will take a much needed rest. At the meeting of the executive board in September he will present the results of his investigations and his plans and proposals for the future. As to the work of the association he said in substance: "No race has been redeemed outside of itself. Every people must work out its own salvation. The Negro race is no exception to the rule. The work of the A. M. A. is to develop leaders of the race from among themselves; not educate them away from their race but to lead it. To this end they need something more than preaching; they need to be trained how to get a living, but most of all how to live a true life. Character training is everything, and this means that the hand, head and heart are to be trained toward a full, well-rounded Christian manhood."

Dr. Cooper thinks that the present educational movement in the South toward local (i. e., aside from state) taxation to increase the efficiency of the public common school among both the whites and the negroes has had no parallel in the history of education in this

country, since the movement inaugurated in 1837 by Horace Mann and Henry Barnard. This work will not interfere with that of the A. M. A., but render it more imperative. It will create a greater demand for teachers and superintendents of schools. The A. M. A. does not aim to establish common schools, it is training leaders.

There was a fine loyalty, typical of the man, as Dr. Cooper answered the question as to what Dr. Beard, the senior secretary, would do. "He can render to the association for many years service which no other man can. His connection with the work will not be nominal, but vital and real." "Finally," said he, "the contributions of the living—both churches and individuals—during the past year have been only \$170,000. For this vast work—254 churches, 107 schools and colleges, 750 missionaries and teachers, 16,000 pupils in its schools and 14,000 church members—for this vast work from Cape Prince of Wales to Cape Sable this contribution is altogether too small."

And I venture to predict that when this far-seeing, big-hearted level-headed, assent-compelling leader of men in the kingdom of God reports the conditions that confront us and the means and methods with which he proposes to meet those conditions, the Congregational churches will answer "Amen!" by the good measure, pressed down and running over, of their gifts.

Dr. Cooper was dismissed by ecclesiastical council on March 20, the twenty-fifth anniversary of his installation as pastor of the South Church. A number of life-long friends in the ministry were members of the council, of which Dr. E. P. Parker of Hartford was moderator. Resolutions adopted by the council bore high tribute to the retiring pastor, expressing its gratification at the most happy and harmonious relations existing between him and the people of his charge, and the confidence and love of the members of the council. It bore witness to his important work in New Britain and the state, to his manifold gifts and graces, and to the unbounded love of all for him. Similar resolutions have been adopted by neighboring churches and by various organizations.

On the evening preceding the dismissal, Dr. Cooper led the week night service and made a farewell address. At its close an informal reception was given him and his wife, at which nearly all the adult members of church and congregation were present and attested their love for them, and their sorrow at the separation. A handsome watch was later presented to Dr. Cooper, and a diamond and pearl brooch to Mrs. Cooper—eloquent tokens, because practically the entire parish were permitted to share in the tribute made.

Rev. H. C. Ide, assistant minister, preached Sunday, March 22, and will be for the present in charge of the work of the church.

Education

Pres. Charles S. Murkland of the New Hampshire College of Agriculture has resigned.

The three Senior Societies at Yale admit only fifteen men each out of a class of 250 or more. The formation of a new society, as an open club, will give opportunity for social privileges to some of the choicest men now shut out of the existing societies by limitation of numbers. The Elihu Club is cordially welcomed by the university authorities.

The Home and Its Outlook

The Artificer

BY ISAAC OGDEN RANKIN

Thou, who did'st fashion man on earth to be
Strong in Thy strength, and with Thy free-
dom free,
Complete at last Thy great design in me.

Cost what it may of sorrow and distress,
Of empty hands, of utter loneliness,
I dare not, Lord, be satisfied with less.

Turn me away from folly's vain desire.
Fashion, with what Thou wilt of searching
fire,
The perfect life of love Thy thoughts require.

Nor let me dream that joys of earth can give,
Where every gift and grace is fugitive,
Life without Thee, in whose true life I live.

For Thou art more than all Thy hands have
made;
And, having Thee, I cannot be afraid
Though earthly hopes are all in ruin laid.

So, Lord, complete Thy great design in me.
Give or reclaim Thy gifts, but let me be
Strong in Thy strength, and with Thy free-
dom free.

Homes That Make Criminals*

BY PROF. EDWARD S. PARSONS
Colorado College

How are criminals made? Some by heredity—not so many probably as we have often thought, but many. But for the most part it is environment which makes or unmakes men and women. The criminal is usually the product of the evil influences which mass together in what we call "the street," or of the surroundings of the home which is no home, but merely a place of eating and sleeping, or alas! sometimes of the home which is in many respects a real home but which has in it certain conditions which aid in releasing the evil that is in the child nature, and in suffocating, or starving, the good without which no normal child comes into the world.

We have, with hardly any exceptions, come out of homes which in many respects have been real homes to us—protection, care, love, present in varying degrees, but really present. I want to speak of certain influences, actively or passively at work in many such homes which tend to make criminals of the children in them, influences which may be, and usually are, checked short of this result, but which if allowed to do their perfect, logical work would degrade the children of the home to the level of the criminal character and the criminal lot.

What is the essence of the criminal nature? It is unquestionably the spirit of lawlessness. The first meaning the dictionary gives of the adjective "criminal" is "contrary to law." When a man or a child becomes a law unto himself, when he ceases to know the meaning of obedience and refuses to follow any regulation but the whim of his own unregu-

lated spirit, when he breaks the restraints rightly put about him by those to whom he ought to be in the subjection of authority or of love, he becomes, *ipso facto*, a criminal; he has taken his first steps in that path which will lead him, unless some good influence draws him aside from it, straight to the disgrace and the ignominy of the man whom the law of the land brands with that blighting name. He is a criminal at heart, though he may never become one in the eyes of the law, which are blind to all but surface facts.

In a recent article in one of our weekly papers Mrs. Margaret Deland discusses, in a spirit meant to be comforting, what she calls "The New Obedience." She dwells upon the new spirit of the age, the demand for personal liberty, and she says the time has gone by when authority can reign in the home life, that "instead must come something quite different—the fair presentation of a reason—the calm, clear explanation. . . . Then personal liberty is given its opportunity!"

What Mrs. Deland says is plausible and no doubt momentarily comforting to those who realize what a hopeless wreck they have made of their responsibilities. But, under the veneer of plausibility, her words contain what, in my humble judgment, is crass, sentimental nonsense. Liberty which has not its roots in obedience is not liberty, but license and lawlessness. Mrs. Deland has misused the word. Love which does not, in the home or out of it, command obedience is not love at all, but weak sentimentalism.

Phillips Brooks once said, "A hard theology is bad, but a soft theology is worse." A hard home discipline which compels obedience with frown and threat and rod is bad, but a mushy home training, which dissolves in tears and sighs and soft answers, which leaves the girl or boy to obey or not to obey, according as the spirit of willfulness may dictate, is far worse, and is a most potent influence in the development of a lawlessness which is incipient criminality, criminality in the germ.

Criminality may thus come out of a flabby, invertebrate home discipline. It may also be the result of overwrought and consequently weakened nerves. We hear much in these days of child study and the psychology of adolescence, of the intensity of the nervous and emotional life of the years between thirteen and eighteen. The nature boils and seethes with new feelings, with vague, unexplained longings, with the turbulence of new passions seeking to express themselves and struggling against restraint. To keep back this sea of boiling waves there is needed the strongest possible masonry of unimpaired physical health and of a steady, unjaded nervous system. Permitted indiscretions in food, irregularity in habits, loss of sleep, indulgences to humor the child or his parents—these all have their bearing on the moral life.

Other things being equal, it is the man or the woman who is longest a child who has the most complete personality in after years. For the choicest possession capa-

ble of being hoarded in the silent years of infancy and adolescence is nervous force. It is the human electricity, accumulated in the storage batteries of the brain, ready for the heavy drafts of power sure to come in the years of labor and responsibility. No child can live a grown-up life before sixteen or eighteen or twenty and store up a full quota of this vital energy. No normal child who keeps late hours can store it up. Deprive a child of his natural sleep, and little by little the nervous system will be undermined and fall in ruins, dragging often the moral nature with it.

"But they are children only once; let them have a good time while they are young," say the fond parents, and as a result there is, for example, the school dance, not once in a while, but often, with its accompaniment of late hours and irregularity of eating, and its complete derangement of the intellectual life of the child.

"Yes, they are children only once," and they have a right to the peace and quiet of childhood years. They have a right to be shielded as long as possible from the nervous strain of our overwrought American life. If they are not so shielded, no one need be surprised to hear that in a moment of unusual stress and excitement the will gave way because the nervous energy behind it was exhausted, and the girl stepped outside the bounds of right and honor and became a besmirched woman, that the boy broke the law of the land, and at the same time broke his father's and his mother's heart.

How criminal is the negligence of the father and the mother who do not provide the right attractions at home for the children because they themselves are so deeply immersed in business or society that they have no time for the discharge of the greatest duties which ever came to any human being. No children belonging to homes of the sort about which we are talking need run the streets after dark if the right spirit is in the father or mother. . . .

As I close, I come back to the point from which I started. There are many children lost, wandering in the mazes of the world's temptations and sins, gone astray, many of them through ignorance of the world's ways, or the strength of inherited passion. Let us try to save them imitating the example of Him who braved the storm on the mountains that He might bring home the one sheep that had wandered from the fold. But it is better to prevent than to save. Let us call for higher ideals of home life, for a deeper sense of responsibility on the part of those to whom God has given the greatest of all gifts, a little child. Let it be known and realized in every American home that there is no service more divine, more worth the doing than rearing to a noble manhood or womanhood a little child. Better than to win a great fortune, or to write a great book, or to be known and talked about as a social or a political success—better than all this is it to be a good father or a good mother.

*A portion of the presidential address at the Colorado State Conference of Charities and Corrections in Denver, March 2.

For the Children

Dixie's Sweet Story

BY HULDAH HERRICK

Dixie Capps was huddled, a disconsolate heap in her special fence corner in the "far clear," sobbing out the hot anger and bitter grief of her aching heart. The first school for years held near her home, was opened that day on Rindy's Run, and she could not go. Her brothers Bud and Lee were going, but Dixie must stay and work in the field.

"Hit's all I can do to spare the boys," said her father in reply to her pleadings. "Somebody must make the crap."

It never occurred to him to work himself. His wife and children did all the labor and he enjoyed the results.

"You Dixie, quit yer fussin'," said her mother, sharply. "Taint no use fer gals to git larnin'. If they-uns kin keep hus, 'n spin, 'n weave, let alone makin' a crap, hits all they uns be called to know."

Poor Dixie! She so longed to know how to read. A year ago, at the first meeting she had ever attended, the preacher read out of a thing called a book. It was the sweetest story she had ever heard. She could repeat it now, word for word:

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life."

Eagerly she had listened to hear more of this sweet story, but the preacher gave to his hearers only his own wild fancies and uncouth ideas of God. Dixie's heart had been hungering ever since to know more, and here was the way to knowledge closed to her.

A great mass of crimson flowers pressed through the fence from the dense thicket of rhododendrons in the uncleared forest beyond, as if they longed to comfort the prostrate little figure. Dixie caught a glimpse of their pink loveliness through her tears and drew them down against her flushed, wet face.

"You care—you prettys!" she sobbed, caressing them with tender touch. "You be sorry fer me—'case I'm only a gal 'n can't never git no larnin'. O! I wonder if in all the wide world thar's gals as kin go to skule, 'n git larnin'! I wonder if hit tells 'bout you, you prettys, in them things they calls books!"

And again, sobs choked her utterance. A red bird flashed through the thicket, and perching above the little downcast head, he poured out his soul in glad song. Dixie looked up, smiling through her tears. He was sorry for her too. Moreover, he and she had a secret together, a precious secret, known to one other only. Had she not discovered only yesterday the place where he and his sober-colored mate were building their nest? And had she not watched the wonderful weaving, and had gone close, quite close, and the birds were not one bit afraid?

And here came another friend, Chippy Squirrel, scurrying along the zigzag rails, and stopping so suddenly in front of Dixie that he almost went heels over head. There he sat, bolt upright, his tail bushy with indignation, chattering

away like mad, though a big nut stowed away in one cheek impeded his utterance and gave him a "mummy" appearance. And out of his burrow close by peered Mr. Ground Hog's sharp nose and sly eyes, as if he wanted to know what all this fuss was about. In his frantic scoldings Chippy dropped his nut squarely on Mr. Ground Hog's nose. Then Dixie discovered that she could laugh, and heartily too. And in that merry laugh, much of her sorrow disappeared.

She felt so much better that she sat up and turned to her other friends of the fence corner. These were dumb ones, but still of great comfort. Under the pawpaw trees that filled the little triangle was a tiny playhouse, made of sticks, chinked with mud, in imitation of her log-cabin home. There was even the "cob" chimney, covered with clay. In the house were Dixie's dolls, grotesque objects made by herself. She had never seen a toy, but all the starved instincts of her child-heart went into these poor playthings. With a dull fragment of a knife she had laboriously wrought them out, and kept them hidden from every one in the "far" field.

Few were the moments that she could steal from her never-ending round of work to play with them, so they were all the more precious to her. When scarcely more than a babe herself she had entered upon her heritage of toil, "toting" water, hunting eggs, driving cows, washing dishes, carding wool, until last year she was promoted to work in the cornfield. Then came happy days spent in the open air, and with the friends dearer to her than any human beings, the flowers, birds, and wild-wood creatures. Then she established her playhouse, safe beyond the destructive fingers of her younger brothers and sisters.

No one but Dixie could see any difference in those queer dolls, or any beauty either. They were made of corncobs, with sticks for arms and legs, and walnuts for heads. Their faces were marked with pokeberry juice, and most comical faces they were. But Dixie saw in Hallie Lou Maria's visage something that drew forth all the repressed love of her nature; while in Samantha Jane Matilda's was that that called for her utmost severity and sternness. She was like that other mountain mother, "She had nothing else to gin her gals, so she gin 'em names."

They were dressed in scraps of homespun, and linsey-woolsey, after the same style as Dixie, and as her mother and grandmother as well. Large-waisted, short and scant-skirted dresses; tiny, three-cornered shawls and limp sunbonnets. Their wisps of corn-silk hair were drawn back in a "pug" and fastened with a wooden skewer. In a rude barn were Dixie's horses and cattle, made out of cornstalks, with peg legs, the cows only differing from the horses by a greater number of pegs, representing horns. Dixie spent a few precious moments playing with her treasures, then she went to her work, hoeing corn all the long day.

The weeks passed and the six-weeks'

school came to its close. The boys knew but little more at its end than they had at the beginning. The teacher could barely read and taught his pupils but little beyond spelling from the old Webster's blue-backed speller. The boys could not read a word when it was over, could only spell a few pages of the old book.

Dixie was sure that she could have learned to read if she had gone, and she carried the old speller off to her playhouse and pored over it every moment she could get. She coaxed her brothers to tell her the words they knew and somehow taught herself to read. But she kept her knowledge to herself, for her parents thought it wrong for a girl to know so much.

One never-to-be-forgotten day Dixie found a stranger in her home when she came from the field. Such a one she had never seen; such beautiful clothes as she wore; such shoes! Dixie never had worn a shoe, while her mother was barefooted nearly all the time. But the lady's face was more beautiful than all the rest. It was the first face that had ever smiled at the child, and at the very look all the pent-up devotion of Dixie's hungry heart went out to her. She lingered shyly outside the door listening to that sweet voice talking to her parents, content to gaze at the face that so attracted her. But what did she hear? "A school! A school—and here—at Big Forks—near her home? A school to last nine months! A school for girls as well as boys!"

Dixie could not restrain her delight. She ran into the house, her face flushed and eager, and caught the lady's hand.

"O! Are you sure—Can girls go? Can I go?" she cried.

The stranger looked down into the pleading little face and drew the child to her, hugging her close.

"Why certainly, dear," she said. "The school is for all. We want all to come."

"O, it sounds like my sweet story!" cried Dixie, joyfully.

"What do you mean, dear?" asked the stranger, gently. Dixie repeated her one bit of God's Word. Tears filled the lady's eyes as she said softly, "Yes, child, it is because of that sweet story that the school is sent here."

And she told them of the American Missionary Association and its work in telling of God's love to them who know him not.

Happy times were in store for Dixie, though she had to rise at "early chicken crow" to do her tasks in time for school. And many a night she spun or carded wool until after "late chicken crow," with her book open before her, working and studying by the light of the hearth-fire, for there were no lamps or candles in her home.

At Sunday school Dixie learned more of her "sweet story," and it grew more precious as the years passed. Now, a woman, she has been constrained by it to give her own life for the "love that gave Jesus to die." In an isolated mountain district she is now telling the story, bringing into darkened lives the Light that dispelled the gloom from her own.

The Conversation Corner

Children's Menagerie of Names

YOU will readily see why this particular animal has the place of honor on our page this week. He is the King of Beasts, and so has the right to be at the head of the procession. The children will see a short story about him, with this same picture, in Mrs. Eddy's capital little book of animal pictures and stories (Ginn & Company), *Friends and Helpers*. But, as most of you know, the picture is Rosa Bonheur's *An Old Monarch*. It was painted from her favorite lion, which with a lioness and many other animals she delighted in as "friends and helpers" at her home on the edge of Fontainebleau forest. I suppose it was this same monarch which she at last gave to the *Jardin des Plantes* in Paris and of which she said when visiting him there: "The poor animal rose up when he saw me, and his glance, so eloquent and pathetic, seemed to tell me: 'See what they have done to me. I am weary. I suffer. Save me. Take me back!'" This is the secret of Rosa Bonheur's success in painting animals: "To conquer them one must love them. Animals quickly distinguish between an enemy and a friend. I am their friend."

This picture is not only historic, but it recalls *Leo*, the boy I talked with on the trolley-car (see Corner, Jan. 31), for that talk suggested the collection of this menagerie of names. The children have taken hold of it finely, and my desk has been as full of beasts of the field as Rosa Bonheur's park at Fontainebleau, besides birds of the air, fishes of the sea and many creeping things. After looking them all over very carefully, confirming many animals I never heard of before, and omitting some that strictly were not separate animals, two lists plainly out-numbered all others, and these were so evenly balanced that I decided to include both, and here they are, nearly a hundred strong!

MISSOURI MENAGERIE

Badger	Ermine	Lambkin
Bear	Fox	Leo
Beaver	Gazelle	Leon (puma)
Bok	Griffin	Lion
Bruin	Hack	Mole
Buck	Hare	Morse
Bull	Hart	Palfrey
Bullock	Hind	Puss
Cat	Hog	Roe
Colt	Kid	Roebuck
Coon	Kitty	Stag
Doe	Lamb	Wolf
(Birds)		
Aquila	Drake	Poe
Bird	Finch	Reeve
Bob-White	Hawk	Rhea
Brant	Heron	Robin
Bullfinch	Jay	Sparrow
Bunting	Kingfisher	Sparrowhawk
Buzzard	Kite	Swan
Chick	Martin	Swift
Cobb	Nightingale	Teal
Cockerel	Parrot	Thrasher
Crane	Partridge	Willow
Crow	Peacock	Woodcock
Daw	Pheasant	Wren
Dove	Phoebe	
(Fishes)		
Bass	Ray	
Carp	Rudd	
Fish	Salmon	
Herring	Shiner	
Pickrel	Trout	
Pike		

Appleton City, Mo.

LOUIE W.

NEW HAMPSHIRE MENAGERIE

Badger	Gannet	Pickrel
Bass	Gnat	Pickering
Bat	Griffin	Pigeon
Bear	Haddock	Piper
Bellows	Hart	Pollock
Bird	Hawk	Ray
Brant	Heron	Redhead
Buck	Herring	Rhea
Bull	Hog	Robin
Bullfinch	Hornbill	Rook
Bullock	Jay	Rove
Bunting	Knot	Rudd
Chick	Lamb	Ruff
Chub	Leach	Salmon
Cockerel	Leveret	Shot
Coon	Ling	Snake
Coot	Lion	Sparrow
Course	Mallard	Sprat
Crab	Martin	Stag
Crake	Merlin	Starling
Crane	Miller	Sturgeon
Crow	Monk	Swallow
Cub	Monkey	Swan
Doe	Mullet	Swift
Drake	Newt	Tailor
Ferret	Nightingale	Teal
Finch	Paddock	Tinker
Fish	Page	Trout
Fisher	Parrot	Turpin
Fitch	Partridge	Willow
Fox	Pearl	Wolf
		Wren

Lebanon, N. H.

OSCAR B.

So I do now, in behalf of *The Congregationalist*, the Committee and the Cor-

dictionary, the Mt. Holyoke big catalogue and the bird-books.

OTHER MENAGERIE LISTS

One from Helen E., Andover, Mass., deserves honorable mention, having eighty-five names, very neatly and systematically arranged, with this note, "Authorities: Webster's Dictionary, New York Directory, Los Angeles Court House Records." Fred A., Fall River, Mass., gives sixty-four animal names which he knows by acquaintance or reading, for example:

Geo. Bass, English Navy	Sir Wm. W. Gull, English physician
Wm. Ball, Fall River	James Hogg, Scotch poet
Jas A. Beaver, Civil War	Captain Kidd
Bernard E. Bee, Confederate general	Charles Lamb
Rev. E. A. Buck, Fall River	Mary Lyon
Christopher Catt, English innkeeper	Horace Mann
Samuel Colt, inventor of revolver	Mr. Martin
Governor Crane	Florence Nightingale
Geo. Crabbe, Eng. poet	Raymond Nute, Fall River
Sir Francis Drake	Robin Hood, author
	Rev. C. F. Swift, Fall River
	Sir Christopher Wren

Lena C., Shelby, Ala., has a unique list of "real persons," introducing some animals not given before, as:

Walter Bruin	Oriole Lopez
George Gazelle	Seth Plover
Winnie Howler	Bertha Skimmer
William Mouse	Gertie Swallow
Sadie Seale	Clara Vireo
(Birds)	
Birdie Brauch	Bonito Lopez
Osa Bird	Lillian Minnow
Dodo Nealey	Fred Sturgiss
Tom Duck	Willie Salmon
Lula Eaglet	Arthur Shrimp
Mamie Gosling	Jerry Thrasher
Alma Hooper	Johnny Trout
Annie Henn	Martha Whiting
Bertie Linnet	

This reminds me of names I have seen quoted from the catalogue of an Indian school in another Southern state, like Sophia Little-Bear, Lizzie Spider and Frank Yellowbird. It is said that Tommy Wildcat entered Hampton Institute, but Americanized his name in the catalogue as Thomas W. Catt!

I intended giving list of all the other contributors to our exhibition, but I know D. F. won't let me. Here are additional animals reported; many will recognize names sent by them, not on the prize lists.

THE REST OF THE MENAGERIE

Asp	Greyling	Puffer
Boss	Grosbeak	Puffin
Brook	Grouse	Quail
Buffalo	Hake	Rabbit
Bustard	Heifer	Ram
Calf	Hern	Rats
Canary	Hobby	Raven
Cattle	Hound	Roach
Cock	Ibis	Sable
Coille	Jager	Salamander
Condor	Lamprey	Shad
Conger	Lark	Shark
Conner	Leopard	Sheep
Cow	Lionel	Skipper
Cur	Lizzard	Smelt
Cuttle	Lynx	Snake
Dace	Macaw	Sole
Deer	Mare	Steed
Dolphin	Marten	Steer
Dormouse	Mice	Stork
Dory	Midge	Swine
Dragon	Mink	Talbot
Eels	Moose	Tanager
Eik	Moth	Terrier
Fawn	Ostrich	Tiger
Fiddler	Otter	Titmouse
Filley	Ox	Towhee
Frog	Oy-ter	Turtle
Gibbon	Penguin	Warbler
Goat	Perch	Winkle
Gopher	Pig	Worms

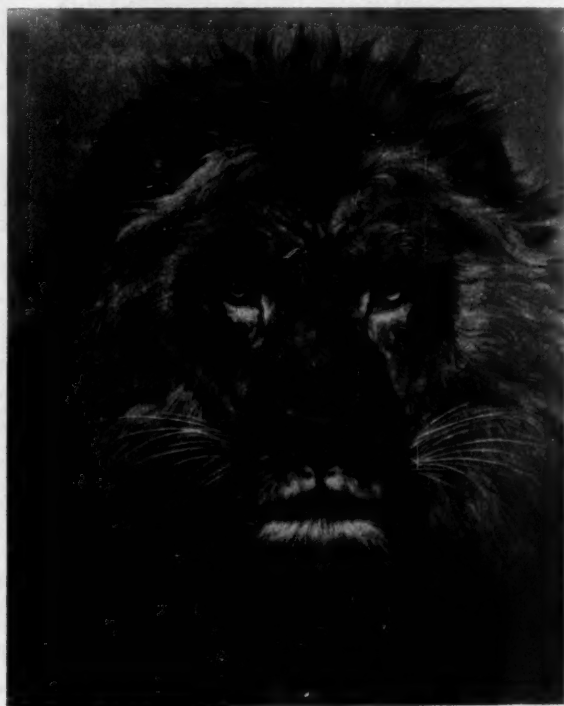
Did you ever—[no, you never—not one more word!—D. F.]

Mr. Martin

ner, declare that the prize has been equally and fairly won by Louie M. Wilson of Appleton City, Mo., and Oscar Choate Brown of Lebanon, N. H., and they can have their choice of the books offered. I think they are each eleven years old. The latter is the boy who sent me his school report (Jan. 10) as 100 in everything but geography; he writes me now that he has "100 in everything." He surely has 100 in zoology—indeed, if I had not blue penciled some of his entries, he would have had 104!

The Missouri girl, who, though having the name of living in a city, really lives in the country and goes a long distance to school, writes:

... I like to learn about animals and birds; so I enjoy the kind of work you have given us. I have asked my folks so many times if they knew any one by this name and that, I am sure they are tired of my questions! More than half of my list are names of people that we know here at home. I have hunted in the



The Campaign of Testimony*

The Easter Lesson

BY PROF. EDWARD I. BOSWORTH

1. *The argument for the resurrection.* Paul first proves that there is such a thing possible as the resurrection of a dead person. That possibility is forever established by the resurrection of Jesus Christ, a historical fact established like other historical facts by trustworthy evidence [1 Cor. 15: 1-19]. But while the resurrection of Jesus proves the possibility of the resurrection of a dead man, it does not at first sight seem to prove that any one else than Jesus will actually be resurrected. On the contrary, it might even seem that Jesus was so evidently a unique personality that the power to rise from the grave would be peculiar to himself. Paul, however, regards the resurrection of Jesus as the pledge of the resurrection of all believers. This idea he expresses in referring to Jesus' resurrection as simply the "first fruits" [v. 20] of the great resurrection harvest that is to be gathered from the realm of the dead. This idea is based on the assumption which underlies the whole structure of the Pauline thought, namely, that the Christian disciple and his Lord are so closely related to each other that death cannot dissolve the relationship. Everything that Jesus has he purposes to share with his disciple. Jesus does not simply let the disciple love him, but he loves the disciple, and to be deprived of the disciple through eternity would be a source of lasting sorrow to Jesus. This great Pauline assumption finds its corroboration in the statements of Jesus himself, particularly in the prayer in which he asks God to grant him the eternal society of the disciples, "Father, I will that where I am they also may be with me" [John 17: 24]. That one person should have power to involve all his friends in his own resurrection does not seem to Paul to be at all doubtful. If one man, Adam, could involve all men in death, one man, Jesus, could also bring resurrection from the dead to all [v. 21].

2. *The character of the resurrection.* It had evidently seemed to some in the Corinthian church that there could be no resurrection because it was impossible to see how the resurrection could be accomplished—"Some will say, How are the dead raised, and with what manner of body do they come?" [v. 35]? In reply to this position Paul advances his conception of the spiritual or resurrection body. No one ought to doubt the possibility of such a body he maintains. The God who has made so many different kinds of bodies, those of beasts, birds, fishes, bodies celestial and bodies terrestrial, can surely make another kind.

The resurrection body will be a body better adapted than is the present one to the uses of the spiritual part of a man, "the spiritual body." Apparently it is not thought of as composed of the atoms of the old body, but is a new and higher form of personal self-manifestation. Paul's most definite conception of it may well have been afforded him by

his vision of the Lord's resurrection glory, which so profoundly affected his religious life and thought.

All who pass into the civilization of the endless life, the new order which Paul calls the "kingdom of God," must be equipped with resurrection bodies. The achievements of the new order will require them. We are finding, it is sometime said in our own day, that certain forms of scientific investigation cannot be carried any further until we have some better instrument than the present human body. Even those, therefore, Paul says, who do not die will be equipped with a new body and so be prepared for the occupations and achievements of the endless life [vs. 50-53].

3. *The practical advantage of belief in the resurrection.* Such a belief largely removes the fear of death and so prevents a useless expenditure of nervous force in dreading it. The spirit is composed and tranquil. The soul may in imagination stand on the edge of the grave that is to receive the "natural body," look into its depths undisturbed, and leave it with a jubilant song of victory. The poisonous sting with which death destroyed hope and life is taken away now that the sin which gave to death its penal character has been overcome by the grace of God in Jesus Christ [54-57].

Furthermore, the conviction that there will be a resurrection sends the believer out to his daily work with a new motive for strenuous effort, namely, that which is afforded by the enduring character of the results he achieves. If death could destroy in a moment all the results of years of effort, man would have but little heart for any unselfish endeavor. It would be comparatively useless to devote one's self to the moral betterment of another if the results so achieved could be dissipated into nothing in a moment of time. It is because these personalities that are affected by our loving, self-sacrificing effort endure forever that we are ready to "abound in the work of the Lord" [v. 58]. This conviction is of great practical value as is evident from the use that Paul proceeds at once to make of it. His very next words are "now concern-

ing the collection" [16: 1]! It would have been comparatively useless to urge these Western Christians to strenuous self-denial in order to contribute to the welfare of the Jerusalem disciples if these disciples had been thought to be cheap creatures whose moral betterment and responsive love could not survive a fatal sickness! The humanitarian instinct does not generally and persistently go the length of self-denial in circles where men are not considered of sufficient dignity to survive death.

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*Comments on the International Sunday School Lesson for April 12. Text, 1 Cor. 15: 20, 21, 50-58.

The Literature of the Day

Unitarianism in America

Mr. Cooke's history of Unitarianism in America* reminds us of nothing so much as of one of our modern commercial photographs which has been retouched until all the lines and much of the expression have vanished from the face. If he had been court painter, he would never have left the wen on Cromwell's nose. It is a pity, for there is room for a fair and accurate history of the Unitarian movement in its internal development and its relations to the common Christianity from which it differentiated itself. With just recognition of its remarkable accomplishments and the great characters which have been nourished by it, such a history would be of more than common interest, but Mr. Cooke has not provided it.

We may illustrate what we mean by a few instances. One naturally turns to find the Unitarian view of the reaction throughout New England against the Boston Unitarianism of the beginning of the last century, which found expression in the founding of Andover Seminary and of Park Street Church. There is one statement in the book about Andover, and only one—it was founded as "the result of a reconciliation between the Hopkinsians and the Calvinists of the old type, affording an opportunity for theological training on the part of those who could not accept the liberal attitude of Harvard." Park Street Church, which aroused the contemporary Unitarians of Boston to utter wrath and compelled them to declare themselves, is not once mentioned.

The defection of Emerson from the prevailing opinions of the Unitarian churches and from the pastoral office, is a matter of considerable interest, but is utterly ignored, though he figures largely as Unitarian propagandist in his earlier days and as a literary ornament. In the controversies at the division, the Unitarians are represented as the meek and long-suffering victims of treatment which just fell short of persecution, and yet, we are told, nearly all the wealth, social eminence and intellect of Boston was Unitarian.

The decision of a Massachusetts judge which broke up churches by giving the property and the title to the parishes, against the vote of a majority of church members, is passed over with a single allusion. The religious position of Harvard before Whitefield's visit, in 1740, is pictured as admirable on the whole, under the "mildness and catholicity which characterized the government of the college." But we have a contemporary picture of the state of religion in Harvard at this particular moment by a student: "Religion was certainly at a low ebb. There were about ten or a dozen scholars belonging to the college who had formed a religious society and met once a week for religious exercises . . . but so contemptible and persecuted were religion and religious persons that we dared not sing in our worship, nor more than one or two go to or return together from the place where we met, lest our meeting

should be discovered and we not only ridiculed but disturbed in our worship."

This is hardly the way to write history for adult minds, and this tone and method deprive the book of value except as a bit of sectarian special pleading fit to confirm the already established belief of the ignorant and to impose upon the unwary. It is inconclusive and fails, by its evident dread of the full truth and the right point of view for the whole scene, of carrying power even in its better pages, where the author's industry and enthusiasm cannot lull our awakened suspicion to sleep.

Three points have made earnest and thinking men doubtful of the future of Unitarianism—its refusal, with some recent exceptions, which we cannot now stop to analyze or characterize, to accept Christ's plain command of a world-wide witness bearing; the negative quality of much of its teaching; and the tone of querulous criticism which has constantly repelled in its preaching and its denominational meetings. Of these three, Mr. Cooke naturally ignores the last, but the other two he defends and glories in. His tone of apology for Christian missions marks the weakness of the position which he holds. Imagine Jesus, or Paul, hesitating to indorse "proselytism"—that is, the preaching of the Good News—among a nation of idolaters!

Mr. Cooke's calm appropriation of the terms, "liberal," "rational" and the like as distinctive Unitarian attributes reminds us that the undeclared Unitarians of Boston a hundred years ago used to describe themselves as "Catholics." Clearly American Unitarianism, with its remarkable story, the large work for God which it has seen growing up within its bounds and its new life, born of the rejection of its old contempt for the responsibility of witness-bearing, must find a broader minded historian.

The Life of a Queen

Mr. Lee has carried through a difficult task* with conspicuous dignity and success. It is not a book for hero worshipers, but for students of fact. The note of panegyric is conspicuous by absence. There is plain speaking and judicial estimate of character and action, such as would be a matter of course with a good biographer of an ordinary man or woman, but which seems nearly impossible in the estimate of a contemporary monarch by a subject. For Americans, to whom the legal fictions and ceremonial formalities involved in the position of the late queen seem so illogical as to be almost untranslatable into ordinary terms of thought, the book will supply a medium of understanding of high value for recent English history.

The reader is struck by the tangled net of family relationships in the midst of which the queen lived and which held her thought, in subordination only to her patriotic devotion to Britain. The essentially German elements of thought and family tradition which made difficulties

for her all her life are well brought out. The two qualities of self-restraint and teachableness which made her long course of useful service possible receive full justice. Her strong prejudices—fortunately most of them on the better side of questions in controversy, and her deficient taste in art and literature are not concealed.

But the service of the book is in presenting a human and therefore intelligible picture of a life remarkable in its good fortune, its devotion to duty, its providential opportunities of world-wide influence, its kindness and the devotion which in its later years it secured from the people of the greatest of modern empires. The book is well indexed and the few illustrations are exceptionally good.

RELIGION

The Wisdom of James the Just, by Rt. Rev. W. Boyd Carpenter, D. D. pp. 253. Thos. Whitaker. \$1.20 net.

The Bishop of Ripon's well-known characteristics appear here at their best—philosophic comprehension and apt expression. This commentary must be regarded as one of the most useful of recent homiletical works on James.

A Manual of Church History, vol. II., by Albert Henry Newman, D. D., LL. D. pp. 724. Am. Baptist Pub. Soc. \$1.75 net.

This second volume covers the time from the beginning of the Reformation down to the present. The period treated is full of contentious material, but Professor Newman has attempted to be studiously fair. He prefers the rather clumsy term Anti-pedobaptist and has given more than the usual space to the origins and development of Baptist life and opinions. So comprehensive is the work that it would not be fair to look for much beyond compendious statement, but the proportion is good and well maintained. The most individual chapter treats of the Anabaptist and Anti-pedobaptist parties in the early Reformation times.

Human Destiny in the Light of Revelation, by Prof. John F. Weir. pp. 186. Houghton, Mifflin & Co. \$1.00 net.

An attempt to find the destiny of man as revealed in the New Testament. Part I. draws a distinction between nature and spirit, preparatory to Part II., which studies the destiny of man as made known by Christ. The book is hard to read because its sentences are overloaded with Scriptural quotations, and the thought is not developed in a way that is original or interesting.

Optimism and Pessimism in the Old and New Testaments, by Adolf Guttacher, Ph. D. pp. 255. Friedenwald Co., Baltimore.

This essay in exegesis and philosophy closely follows the lines laid down by modern Biblical criticism in the former field and those by Schopenhauer in the latter. Its position may be summarized in the characterization of the Old Testament as realistic and optimistic and the New Testament as "world-denying" and pessimistic. The practical welfare contemplated by the Mosiac code and the general view of poverty as an evil, together with the joyous strain of psalm and Messianic prophecy, are contrasted with the asceticism and extinction of all terrestrial hopes in the doctrine of the kingdom of heaven. The writer is a careful worker both among theories and texts.

A Harmony of the Gospels, by John A. Broadus, D. D., LL. D. pp. 290. A. C. Armstrong & Son. \$1.50.

A new edition, with map and other additions, by a colleague of the late Dr. Broadus.

AUTOBIOGRAPHY

Sally Wister's Journal, edited by Albert C. Myers. pp. 224. Ferris & Leach, Philadelphia. \$2.00.

Sally Wister was a Quaker maiden who had a friend from whom she was cut off by the British occupation of Philadelphia and for whom, in lieu of letters, she kept a journal. The American officers often stayed at her father's

* Unitarianism in America, by George Willis Cooke. pp. 463. The American Unitarian Association. \$2 net.

* Queen Victoria, a Biography, by Sidney Lee. pp. 611. Macmillan Co. \$3.00 net.

house in Germantown, and she describes them with girlish fun and a little spice of girlish coquetry. It is a charming glimpse of life, set off with all that careful editing and elaborate and tasteful illustration can do. But the journal itself is the real thing, and was well worth printing.

A Virginia Girl in the Civil War, 1861-1865, edited by Myrta Lockett Avery. pp. 384. D. Appleton & Co. \$1.25 net.

The charm of old Virginia is in these chapters, autobiographical in form, describing experiences in the war between the states. Much of this unconscious charm we owe to the skill of the editor and reporter. The heroine was married at the outbreak of the war, while still a girl in her teens. Her husband was an officer of cavalry in the Southern army. She saw much of camp life and of the hardships of war, ran the blockade to see her mother and widowed sister, who were in Baltimore, and to buy her husband a uniform. She is a charmingly girlish yet brave spirit whom it is good to have known, and her story, with its minimum of sectional prejudice, gives one of the most lifelike pictures of the times which we have anywhere seen.

The Journal of Arthur Stirling. pp. 358. D. Appleton & Co. \$1.25 net.

This is either a real experience, in which case, in spite of many bright flashes of thought, it was no kindness to the memory of the author to give it to the public; or else it is fiction, in which case we have nothing to say in praise of so morbid a production. The author is supposed to be a man of unrecognized and unrequited genius; he is represented in the journal as insanely sensitive, utterly ignorant of the first principles of business and absolutely without cordial human ties. We incline to the opinion that the book is a "fake" in an attempt at sensation; and in this rôle it is sure to fail.

John Woolman's Journal. pp. 181. Macmillan Co. 25 cents.

A convenient edition of one of the classics of American autobiography. Every one ought to read Woolman's journal, and we are glad to have it offered to the public in so good a form at so reasonable a price.

FICTION

A Daughter of the Pit, by Margaret Doyle Jackson. pp. 351. Houghton, Mifflin & Co. \$1.50.

This story of an English colliery town it is a pleasure both to read and praise. Mrs. Jackson has introduced us to a number of real people, and made them live before us in their own natural atmosphere of habits, speech and thought. There is an American inventor, who is as real and characteristic as the rest and the love story is a pleasant one. There is tragedy enough in the hard lives of the poor, the trying conditions of underground labor, and the experiences of the characters, but there is none of that note of strain which has been so common in our recent fiction. The proportion of values is admirable and the book well repays the time it asks with unusually clear and vital pictures of human life and feeling.

Truth, by Emile Zola, translated by Ernest A. Vizetelly. pp. 596. John Lane. \$1.50.

This last of Zola's novels is a long-drawn-out, wearisome story of the intrigues and crimes of the priests of the Roman Catholic Church, using their power over women and society to crush out opposition and to compel obedience to the purposes of the church. The case of Dreyfus evidently suggested the plot, only it is the church instead of the army against the Jew. It is a sustained effort of bitter prejudice creating and working out situations of misery and despair, separating husbands and wives, parents and children, making neighbors and friends suspicious of one another through dreary years. In France it may attract attention. It will repel most American readers. It attempts to be both a preachment and a novel and in both it is a dismal failure. It is apparently translated faithfully by a pupil and admirer of the author, who has rendered into English Zola's previous works.

A Whaleman's Wife, by F. T. Bullen. pp. 372. D. Appleton & Co. \$1.50.

Two whaling vessels figure in Mr. Bullen's story and the sea pictures are of the high quality and graphic power which have made his fame. The contrast of the captains, and

consequently of the life on the ships, is strikingly drawn. One ship is a floating hell of cruelty and discontent such as too many American sailing vessels have been; the other comes to have the Christian atmosphere which Mr. Bullen himself has known on shipboard. The outspoken, manly Christianity of the book is refreshing. But there are extreme improbabilities of plot, and if any New Englander, or American, in fact, ever spoke the dialect ascribed to the Vermonters he has never used it is our hearing.

Loyal Traitors, by Raymond L. Bridgman. pp. 310. Jas. H. West Co., Boston. \$1.00.

An anti-imperialist story whose contradictory title is curiously suggestive of the mental blindness that leads men of the author's type of thinking to combat successfully every argument for expansion except the one that has convinced the American people. That argument—the duty of maintaining order and securing just government in territory for which events make us responsible—they never notice. In a literary sense the adoption of the story form was a mistake. No one will read the book for the story, and it might better have been issued as an anti-imperialist tract—only that it contains nothing new or especially suggestive.

The Lighted Taper, by M. Oakman Patton. pp. 285. Botsoph Book Co., Boston. \$1.50.

MISCELLANEOUS

The English Humorists, The Four Georges; The Paris Sketch Book, by W. M. Thackeray. pp. 423, 356. Macmillan Co. \$1.00 each.

The two latest volumes in the Thackeray edition which Dent is bringing out and the Macmillans handling in this country. They are attractively bound in green saten, and have cleverly designed title pages and fly leaves. With *The English Humorists* is very properly combined *The Four Georges*, and Mr. C. E. Brock's illustrations for this volume show even more than the usual amount of humor and appreciation.

Economics of Forestry, by Bernard E. Fernow, LL.D. pp. 520. T. Y. Crowell & Co. \$1.50 net.

The author is director of the New York State College of Forestry in Cornell University and has had wide experience also in the service of the National Government. He has given us in this comprehensive treatise the most complete extant work on his subject. He deals with both history and practice. The larger part of the book is given to a study of the forest in its natural history and its scientific management. Then follow chapters on the forest policies of foreign nations, some of which are far in advance of us both in time and skill; on forest conditions in America and on the forestry movement. There are valuable appendices and a full bibliography. The book will take its place at once as an authority on a subject of steadily increasing practical and popular interest.

Can Telepathy Explain? by Minot J. Savage. pp. 243. G. P. Putnam's Sons.

An enlargement of an article appearing in *Ainslee's*. Its aim is to discredit telepathy as based on false assumptions in regard to the subliminal self. Telepathy makes so many mistakes and leaves so many facts untouched that the spiritistic theory for the explanation of the occult seems to Mr. Savage much sounder.

The Spark in the Clod, by Jabez T. Sunderland. pp. 162. Am. Unitarian Assn. 80 cents net.

Evolution is here the interpreter of life. The Bible, Christianity, pain, evil and immortality, all find their place in the development of organic life. This method is so well understood that the mere handling of great problems by it is a little belated, unless some new contribution is made in the treatment. Here the book fails, and serves simply as a reminder that the last word has not been said.

The Story of Good Will Farm, by G. W. Hinckley. pp. 139.

Mr. Hinckley has told the story of the rise and progress of Good Will Farm with spirit, directness and humor. It is one more of the records of faith and prayer as foundation stones and adequate intermediaries of support for large enterprises of service. The story is not only fascinating in itself, it will serve to introduce the author and the work which he initiated and with which he has so long been associated to a wider circle of admirers and helpers.

Closet and Altar

TIMES OF RETIREMENT

He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul.

Sometime between the dawn and dark

Go thou, O friend, apart,

That a cool drop of heaven's dew

May fall into thy heart.

Thus, with a spirit soothed and cured

Of restlessness and pain,

Thou mayest, nerved with force divine,

Take up thy work again.

It is not essential to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening for his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour.—F. B. Meyer.

A Christian who would thrive in Christianity must be no stranger to a course of meditation.—Cotton Mather.

And as the lark sweetly sings while she soars on high, but is suddenly silenced when she falls to the earth; so is the frame of the soul most delightful and divine while it keeps in the views of God by heavenly contemplation. Alas, we make there too short a stay, fall down again and lay by our music.—Richard Baxter.

Retirement secures me from too much of this world's din. Thus I get leisure for building myself up in a recollected consciousness of God.—Albert Bengel.

He that lacks time to mourn lacks time to mend.

Eternity mourns that. 'Tis an ill cure

For life's worst ills to have no time to feel them.

Where sorrow's held intrusion and turned out,

There wisdom will not enter, nor true power, Nor aught that dignifies humanity.

—Henry Taylor.

Let no inference from the blessed truth of Christ's "ability to keep" beguile us into slackness in watching, praying, adoring, reading, thinking, believing in secret. Rather let us all the more practice diligence over the secret means of grace, because of a joyful recognition of the mighty present reality of grace, that is to say, of "God working in us."—H. C. G. Moule.

My soul, if thou wouldst muse more the fire would burn more. Why dost thou not retire oftener within thyself? Thou wouldst be better fitted for the world if thou wert less worldly. If thou hadst more heavenly fire thou wouldst have more earthly power.—George Matheson.

Almighty and everlasting God, from whom cometh every good and perfect gift, mercifully grant that the frequent meditation of Thine infinite goodness may make us to love Thee above all things; that we may here steadfastly believe what we do not see, and, hereafter, in the blessed vision of Thy glory, see what we now cannot comprehend; through Jesus Christ our Lord. Amen.

New Hampshire

Consulting State Editors: Rev. Messrs. Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; W. F. Cooley, Littleton; W. S. Beard, Durham

The License Question

BY REV. BURTON W. LOCKHART, D. D.,
MANCHESTER

It is a doctrine of evolution that men are largely what their environment makes them. Perhaps this will sufficiently explain why the clerical supporters of local option for the most part are to be found in cities. Some of us have had sufficient experience of prohibition in cities to become thoroughly disenchanted. I have lived in Manchester more than nine years. And during this time there has not been the slightest pretense of enforcing the prohibitory law.

Until quite recently the traffic was regulated by our local authorities according to a well-defined policy. Sixty saloons were permitted, subject to a tax of \$60,000. Good people who upheld prohibition as a moral principle regarded this policy as under the circumstances the wisest method open to us of dealing locally with enforcement of the law. They wanted prohibition to be the law. This satisfied their conscience. But they wanted restriction to be the method of enforcement. This satisfied their common sense. They were unconsciously a sort of ideal-realists in the matter—a bad sort, I think. For it was not an edifying spectacle to see a law gravely maintained half a century which the best people in the city agreed should be a law only in name.

Perhaps many religious people in the country who imposed this law on us never could get it into their heads that with us it never was a real law. There is an old adage which says every ass thinks itself a stag till it comes to jump the brook. And this particular stag when it has come to the brook always turned out to be an ass. People outside may think it a stag, but we know it to be an ass. It has not jumped the brook of enforcement for fifty years, and many of us have grown tired of seeing an ass masquerade in our city as a stag.

We want to come down to a basis of reality. We want our practice to square with our profession. We want a liquor law which we will enforce. We want to deliver our soul from the bad habit of flaunting an ideal one moment above our head and the next moment sticking it in the mud under our feet. Accordingly we have advocated local option.

A local option law would give a city like Manchester a chance to be consistent. It would not impose the liquor traffic on any community which did not want it. And it would give to those communities where liquor was sure to be sold anyway a chance to tax and restrict it legally. Such a law would be in accordance with our principles of self-government, a measure eminently democratic; and even if not a final method of treatment, still for us here and now, the wisest method.

We have encountered opposition from two sources. First, the prohibitionists have opposed local option. They say, "License will not lessen the amount of liquor consumed." We never said it would. They say, "It is wrong to make revenue out of the liquor traffic; it is complicity with death and hell." But we say, If you find death and hell incapable of being abolished by a law and yet capable of being made to disgorge part of their gain to lighten the load they have put on the taxpayer and to clothe the naked that they have stripped, it would seem to accord with both wisdom and charity to make them disgorge. They say, "It cannot be right to license a wrong." To this we reply that the essence of laws dealing with the liquor traffic is restriction, not license. To tax, to burden, to curtail is the direct object of liquor legislation; license is an incident, though an unavoidable one. If you cannot destroy an evil,

an honest endeavor at limitation is surely no sin.

If local option is actually productive of more decency, sobriety and respect for law than free liquor under the guise of prohibition, we maintain that it is demanded not only by expediency, but by the law of Christian charity. A wise man will not seek through legislation to advertise the height of his private moral ideal, but will strive to embody only so much of that ideal in laws as experience shows will actually benefit the community.

Again, we have encountered opposition from another source. Representatives, both Democratic and Republican, went to the legislature with instructions to give us a local option law. But the License Bill framed by the Judiciary Committee, whose terms have been made public and which was to have been submitted to the legislature, was not a local option law. It granted local option to the towns but denied it to the cities. It forced a "straight license" in all the cities of the state, willy-nilly, until the elections in 1906. We have good reason to believe that some cities of our state would vote no-license if they had the privilege of doing so. It was proposed to force license on them now, as prohibition was forced before. It looks as if the liquor interest had framed this section of the bill. Moreover, the local option granted the towns is a barren one, inasmuch as the state commission has authority to license, even in no-license towns, hotels, railroad restaurants and clubs, in addition to druggists, and may at their discretion license hotels at a minimum of \$25. The Mephistophelian leer of this sort of local option ought to be patent to the simplest eye. Verily, the hand behind the bar must have had something to do with mingling so bitter a potion. We shall see if New Hampshire, that once produced statesmen, will accept a law like this.

The bill hands us over into the care of a state license commission, with plenary powers over the whole state and breadth of discretion in fixing license fees ranging, in the case of hotels, between \$1,000 and \$25. This is only an illustration. Here is a political machine of the highest power, with great opportunities for blackmail, modified now, however, by taking out of the bill the limitation of the number of licenses to one in 500 inhabitants. Anybody can take out a license who can pay the fee.

The bill passed the House at midnight the 19th inst., with important amendments: straight local option for cities as well as towns; hotels in no-license towns limited to supply liquor only to their *bona fide* guests; the licensed club abolished. Other changes are less important. The bill in its original form excited great indignation throughout the state. Senator Gallinger opposed it in a letter from Washington. The judiciary committee yielded and, if the Senate confirms the action of the House, New Hampshire will have a real local option law.

Law Enforcement in Dover

Some months ago a Citizens' League was formed in this city, in the interests of law enforcement. Its membership comprises many of the clergy, besides several influential laymen. The chief work of the movement has been to secure regard of the present liquor laws of the state. The league has declined to take to itself the responsibility which rightfully belongs to the city officials, but has sought—and with conspicuous success—to force the officers to do the work which their oath of office demands of them. Great wisdom and sanity have been exhibited throughout the campaign and the results are decisive. The use of the common seller clause, injunctions served on sellers and owners,

have closed saloons by the wholesale. The league has manifested neither fear nor favor; and absolute impartiality in enforcing the law has been a striking feature. The arrests for drunkenness have diminished by three-quarters. It has been demonstrated that the prohibitory law can be enforced. Public sentiment has been largely quickened.

A police commission has just been authorized and appointed, the results of whose labors are awaited with much interest.

The State Association

The Ninety-fourth meeting will be held at Newport, May 5-7. The work of the Committee of Inquiry is completed and the main features of the convention are these: Rev. E. W. Bishop of Concord will preach the sermon and Rev. Charles L. Storrs of Hillsboro Bridge will give the closing address. Around three topics the thought of the meetings will gather: The Ideal Sunday and Its Quest, to be discussed by Dr. B. W. Lockhart of Manchester and Rev. H. A. Blake of Rochester; Civic Consciousness in New Hampshire, to be discussed by Dr. Cyrus Richardson of Nashua and Prof. James F. Colby of Dartmouth College; The Demand for a New Social Ethic, to be discussed by Rev. G. H. Reed of Concord and Rev. J. E. Whitley of Penacook. Such timely subjects, together with the fact that Rev. W. L. Anderson of Exeter will be moderator, seem to prophesy a series of helpful meetings.

State Y. M. C. A. Convention

The annual meeting held in Concord, March 13-15, was notable for the large attendance, notwithstanding the delegates were required to furnish their own entertainment; and because for the first time all debts were canceled and all current bills paid. Among addresses of more than ordinary interest on its varied program were those by Evangelist Sayford of Boston on Promotion of Spiritual Power, and by Prof. H. H. Horne of Dartmouth College on The College Association. Rev. Mr. Hudson spoke interestingly of work among the lumbermen of the north country. Other addresses were by George A. Warburton and John F. Moore of the International Committee. A great variety of delightful services were held, and a review of the work in detail showed a more successful year than any preceding.

Temperance From a New Point of View

The temperance question is still one of the most vital now before the public and we must keep our convictions regarding it fresh and vital by continual thought and prayer. There is this element of hope in the present situation. It compels new alignments. The old party alignments are broken up; traditionalism is discredited; people are compelled to look at the matter from a new point of view. Such upheavals and overturnings among an earnest people are always healthful. They clear the atmosphere and invigorate the conscience. God grant that there may be a real step in advance.—Rev. R. C. Flagg, Berlin, N. H.

A Lenten Suggestion

NORTH CHURCH, PORTSMOUTH, N. H.

Rev. Lucius H. Thayer

Vespers

RELIGION AND FATHERHOOD

God, the Father. God.
The Revealer of the Father. Christ.
The Children of the Father. Man.
The Will of the Father. Duty.
The Mercy of the Father. Salvation.
The Heart of the Father. Sacrifice.
The Eternity of the Father. Immortality.
The Father's House. Heaven.
The Kingdom of the Father. Brotherhood.

Prof. C. W. Shields of Princeton University, holding the chair of science and religion, has resigned.

Record of the Week

Calls

ALLISON, ALEX. L., to remain a second year at Rapid River, Mich. Accepts.

BEARD, REUBEN A., Prospect St. Ch., Cambridge, Mass., to become Eastern secretary of the Home Missionary Society. Accepts.

BEARDSLEY, FRANK G., Greenwood Ch., Des Moines, Io. Declines call to Salem.

BROWN, PAUL W., Joplin, Mo., to Plymouth Ch., Indianapolis, Ind. Declines.

BUCKHAM, JOHN W., Crombie St. Ch., Salem, Mass., to become professor of Biblical and systematic theology in Pacific Seminary, Berkeley, Cal. Accepts, subject to release by church.

CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., to Calvary Presb. Ch., Buffalo, N. Y.

COOPER, JOHN H., Santa Ana, Cal., to Park Ch., Los Angeles. Accepts.

CROSS, WM. H., Saratoga, Cal., to Sebastopol. Accepts after twenty-one years' service at Saratoga.

DAYEY, E. D., Chalmers Presb. Ch., Toronto, Can., accepts call to Upper Montclair, N. J.

DAVIES, G. H. (Bapt.), to Hillsboro, N. D.

ELVIN, JAS., Boston Univ., to asst. pastorate, Maplewood Ch., Malden, Mass. Accepts.

EVANS, WM., Rogers Park Ch., Chicago, Ill., to devote himself to work in the Moody Bible Institute. Accepts.

FLOODY, ROBT. J., recently asst. pastor Shawmut Ch., Boston, to Immanuel Ch., Worcester, Mass.

HUSTED, JOHN T., Wyandotte, Mich., accepts call to Durand.

LEWIS, J. R., Montreal College, to Amherst Park Ch., Montreal. Accepts and continues his studies with the pastorate.

MAXWELL, CHAS. H., Hartford Sem., to Linden Hills Ch., Minneapolis, Minn. Accepts.

MCCOMAS, HENRY C., N. Attleboro, Mass., to Cadillac, Mich. Accepts to begin Sept. 1.

MCCONNHEY, JOHN R., to remain another year with increase of salary at Gardner and Rose Valley, N. D.

MORELAND, MARY L., McLean, Ill., to Gridley. Declines.

MUTTART, WM. L., Chepachet, R. I., to Woods Holl, Falmouth, Mass. Accepts.

POWELL, JAS. B., Larrabee, N. D., to Renville. Accepts.

ROUSE, CLARENCE W., S. Sudbury, Mass., to Presb. Ch., Newton, N. J. Accepts.

TAYLOR, CHAS. I., Olivet, Mich., accepts call to Augusta.

Ordinations and Installations

DANFORTH, J. ROMEYN, i. First Ch., New London, Ct., March 18. Sermon, Rev. J. R. Danforth, D. D.; other parts, Rev. Messrs. C. F. Luther, J. C. Wilson, J. W. Bixler, C. H. Williams, F. S. Hyde and Drs. L. L. West and Lewellyn Pratt.

FORBES, CHAS. A., i. Fifty-second Ave. Ch., Chicago, March 19. Sermon, Rev. E. F. Williams, D. D.; other parts, Rev. Messrs. E. B. Chase, C. H. Taintor and E. H. Libby; Drs. W. E. Barton and J. C. Armstrong.

MCDERMOTH, CHAS., lately of the M. E. ch., i. Aberdeen, Wash., March 4. Charge to the pastor, Rev. Sam'l Greene; other parts, Rev. Messrs. E. T. Ford, W. W. Scudder, Jr., and Dea. F. A. Hart.

Resignations

ARNOLD, WM. A., Cathlamet, Wn.

BAKER, GEO., Christopher, Wn.

BEARD, REUBEN A., Prospect St. Ch., Cambridge, Mass.

BRADFORD, PARK A., Second Ch., Coventry, Ct., to take effect May 1.

BURNETT, WM., Greenlake Ch., Seattle, Wn.

COLLINS, W. L. B., Kenton and Trout Creek, Mich. Removes to Keene, N. H.

EVANS, WM., Rogers Park, Chicago.

FORSYTH, WM., Bucksport, Me., after nearly 33 years' service, to take effect when his successor is chosen.

HART, WM. W., Friend, Neb., to continue theological studies.

HENSHAW, GORDON E., Little Valley, N. J., after seven years' service.

HOLLISTER, FRED'K M., Cadillac, Mich., to take effect July 1.

HOWARD, HENRY C., not resigned at Cambridge, Jeffersonville, Vt.

LOCKWOOD, JOHN W. H., Edmonds, Wn.

MOORE, WM. N., First Ch., Sioux Falls, S. D., to take effect May 1. He will engage in business.

MURKLAND, CHAS. S., Presidency State Agricultural College, Durham, N. H.

ROUSE, CLARENCE W., S. Sudbury, Mass., after a nine years' pastorate.

WALKER, ZACHARY T., Lyndon, Ill., to take effect May 1.

WEAGE, ARTHUR D., Brighton Beach, Seattle, Wn.

Stated Supplies

CONLEY, ISAIAH B., W. Woolwich, Me., at Brownville.

CUNNINGHAM, WM. B., Niagara, N. D., at Anamoose in connection with Drake.

GRIFFITH, WM., formerly of Pingree, N. D., at McHenry.

REES, JAS. E., Yale Sem., at New Fairfield, Ct.

Dismissions

BONFELS, ELLSWORTH, Paterson, N. J., March 3.

Personals

PORTER, HORACE, preached in Plymouth Ch., Brooklyn, last week for the first time since his bicycle accident two years ago. He is still somewhat dependent upon crutches, but stood without them during his sermon.

UNSWORTH, JOSEPH, Hamilton, Ont., is the third Congregational pastor in Canada who has within a few weeks celebrated the fiftieth anniversary of his ordination.

American Board Appointments

ALLEN, HERBERT M., and wife, Auburndale, Mass., reappointed, with designation to Western Turkey.

ENNIS, MERLIN, Yale Sem., to the West African Mission.

GRANGER, GERTRUDE, Janesville, Wis., to the Philippines.

Churches Organized and Recognized

HASTINGS, OKL., 3 March. 21 members.

MATANZAS, CUBA, "EL REDENTOR" rec. 12 March, 18 members, Rev. E. P. Herrick, pastor.

ODANAH, WIS., 5 March. 29 members.

PAONIA, COL., rec.

PLAINVIEW, NEE., Rev. Jos. J. Parker, pastor.

TORRINGTON, WYO., Jan.

Requests

HARTFORD, CT.—Request of John S. Welles, to Ct. Home Missionary Society, \$10,000, not \$3,000, as stated last week.

WILTON, N. H. By the will of the late Elizabeth Abbott the A. B. C. F. M., A. M. A., C. H. M. S. and Woman's Board receive \$200 each.

Unusual Features or Methods

BEVERLY, MASS., *Dane Street*.—The Centennial Club, organized with 155 members in connection with the centennial of the church, meets monthly, with music, literary exercises and refreshments. Its activities are organized in fourteen sections: Ping Pong, Checkers, Chess, Crokinole, Amateur Photography, German (two classes), Burnt Woodwork, Study of Trees and Woods, Mechanical Drawing, American Poets, Current Fiction, Genealogy, Embroidery.

BOSTON, MASS., ROXBURY, *Eliot*.—The C. E. Society has taken up a course of study on the great movements in the growth of the church under the general title: The Conquest of the World by Christ. The course includes a series of Lenten lectures with the following already given or arranged for: The Preparation of the World for Christ, Miss M. A. Tenney; The First Centuries, Rev. E. W. Snow; The Crusades, Rev. W. B. Forbush; St. Francis of Assisi, Rev. O. S. Davis; Savonarola, Rev. Nicholas Van der Pyl. The society will also study the early missionary movements, the Reformation, developments in England, and the great missionary movements of the last century. It always meets on Monday night, not believing in overcrowding Sunday. The men and the women of this church have recently organized separately for systematic church calling. Rev. W. C. Rhoades is pastor.

CLEVELAND, OHIO, *North*.—The Building Committee issues a paper bearing plans of the proposed new chapel, to cost \$6,000—\$8,000, and to be erected on land given by the City Missionary Society. It proposes to raise the needed sum by selling shares of stock at \$10, payable in semi-annual installments of \$1.25 each. Rev. C. H. Lemmon is pastor.

DETROIT, MICH., *First*.—The Junior Endeavorers have raised plants from bulbs and sent them during the winter to sick persons and other shut-ins.

PROCTOR, VT.—The schedule of the Men's Club contains these subjects, treated by the experts named: Congress, Hon. D. J. Foster, M. C.; Philippines, Capt. C. M. Brownell, U. S. Infantry; United States Army, Capt. J. S. Sewell of the Corps of Engineers, Washington, D. C.; Holland, Hon. J. A. De Boer, President Nat. Life Ins. Co.; Railroad, George T. Jarvis, General Manager Rutland R. R.; Prison Systems, William F. Round, Secretary International Prison Reform Association.

Material Gain

BRENTWOOD, N. H.—New ceiling to be put in.

HINSDALE, N. H.—Electric lights placed in vestry and social rooms.

LEBANON, CT., *Goshen Ch.*—Permanent fund increased by \$4,000, making \$5,000, all raised within the parish.

MAYNARD, MASS.—Auditorium renovated: new pews, hard wood floor, new choir loft, steam heat. Cost, \$3,500. Reopened March 15. Recent accessions and a temperance victory also cheer the church.

NEWARK, N. J., *Belleville Ave.*—Chapel redecorated and newly carpeted by the women.

Anniversaries

DEANSBORO', N. Y.—Fiftieth of organization, March 17. Program included addresses on The Church an Incarnation of Christ, by Dr. E. N. Packard; The Range of Pulpit Themes by Rev. A. W. Allen; Worth of the Church to the Community by Prof. Oren Root, D. D., of Hamilton College. Rev. C. W. Mason is pastor.

A New Suburban Pastor

One of Chelsea's three pastorless churches, the Third, began this year by choosing a new leader, Rev. Arthur P. Pratt of Berlin, Mass. For many reasons the entering of this new relation was an important step for both church and pastor. On his acceptance of the call Mr. Pratt took his place as the only Congregational pastor in a suburb heretofore strong in our denomination. He became the religious leader of what is generally considered the most promising field of the city, because it is the most purely residential, the most growing and the least churchless. This favored church not only has 1,200 Protestant families in its immediate vicinity, but it has already drawn supporters from other quarters of the city, and thus newly organized is likely to continue to do so. It now has 175 members and the Sunday school numbers 400.

The church may now be said to be fairly on its way with the new leadership, since Mr. Pratt has bidden farewell to his former parish, spent an interim vacation in Jamaica, and been greeted as preacher and pastor by large numbers of his new people at church and prayer meeting.

The pastorate at Berlin was marked by the incorporation of the church and the doubling of attendance at its services, the growth and complete reorganization of the Sunday school, and the stimulation and increase of missionary interest and gifts. The strong attachments between pastor and people at the close of their labor together testify to the mutual benefits of this half-decade of work.

Mr. Pratt was born in Dorchester in 1872. His student years were spent in the Boston Latin School, Boston University, Andover Seminary and the Boston University Theological School. He was ordained in 1901. A few years ago he reaped pleasure and profit from a trip to Europe.

SCOUT.

Cleveland's

BAKING POWDER

MAKES HOME BAKING EASY, AND HOME BAKED
FOOD SUPERIOR TO THE BAKER'S.

"Cakes, muffins, etc., in which Cleveland's Baking Powder is used will keep better." MARION HARLAND.

The Church Prayer Meeting

Topic, March 29—April 4. Christ's Self-Surrender: and Ours.

Christ's power over his own life. John 10: 17, 18. Christ surrendering his life. Luke 22: 47-71. Our self-surrender for Christ's sake. Mark 8: 34-38; Luke 6: 20-23; Acts 20: 23-24.

[For prayer meeting editorial see page 441.]

Professor Delitzsch of Berlin issues an "elucidation" of his recent lecture which caused the emperor of Germany to issue a bull in defense of the Christian faith. The fact of chief importance which seems to have been elucidated from Professor Delitzsch's lectures and explanations is that a famous Assyriologist may be a very poor theologian.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 30, 10.30 A. M. Speaker, Prof. M. W. Jacobus; subject, The Seminary's Impress of Itself on Its Students.

SUFFOLK NORTH, SOUTH AND WEST ASSOCIATIONS, joint meeting, Union Church, Boston, March 31.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.

PACIFIC COAST CONGREGATIONAL CONGRESS, Seattle, Wn., May 8-18.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, May 14-16.

PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.

INTERDENOMINATIONAL MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

SPRING STATE MEETINGS

Louisiana,	New Orleans,	April 2-5
New Mexico,	Albuquerque,	April 3-5
New Jersey,	Asbury Park,	April 21-22
Missouri,	Pierce City,	May 5-6
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evanston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

Marriages

The charge for marriage notices is twenty-five cents.

HARTWELL—STEARNS—In Brooklyn, N. Y., March 19, by Rev. H. Linwood Hartwell of Dunstable, Mass., brother of the groom, Rev. Arthur E. Hartwell, Jamaica, Vt., and Florence T. Stearns of Brooklyn.

HATHAWAY—BALKAM—In Hyde Park, Mass., March 19, at the residence of the bride's mother by Rev. Dr. H. N. Hoyt, Robert T. Hathaway and Alice C. Balkam, both of Hyde Park.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK—In Westboro, Mass., March 20, Rev. Edward W. Clark, aged 83 yrs. He was a graduate of Dartmouth, 1844, and Andover, 1847. His pastorates were at Reading, Andover, and after a period of service in the Civil War, at Claremont, N. H. His son, adopted in childhood, is Rev. F. E. Clark, D. D., founder of the Christian Endeavor Society.

HOLYOKE—In Edgecomb, Me., Rev. Chas. G. Holyoke, aged 61 yrs., a graduate of Bowdoin College and Bangor Seminary, and a veteran of the Civil War. Ill health has kept him from active work for some years.

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palmetto Berry Wine could be obtained free by writing to Vernal Remedy Company, 122 Seneca St., Buffalo, N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Any reader of *The Congregationalist* may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and catarrh of the stomach, cures constipation, so that in less than a week you have no more trouble, clears the liver and kidneys of congestion so that vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from prostate gland.

Girlhood

Is the foundation of Womanhood.



Girls that are delicate, girls that do not thrive on ordinary food, girls that are passing through critical periods, girls that need more and richer blood, should be given

Hood's Sarsaparilla

The Great Alterative and Tonic, Blood-and-Strength-making Medicine. Only three small doses a day, and pleasant to take.

"My little girl was greatly run down. I procured a bottle of Hood's Sarsaparilla and before she had finished one bottle we saw a great improvement in her condition. When she had taken three bottles she was stronger, had a better appetite and was in better spirits." Mrs. N. C. PATTERSON, Irving, N. Y.

If There is Biliousness or Constipation, HOOD'S PILLS Should Be Given Also.

ONE VIEW OF IT

The whim of today is the good or bad taste of next year. If you buy a cheap sideboard today, you save money, but you save it at the ultimate cost of your own good taste.

Here is a sideboard which will pay its full cost in the lessons of beauty that it can impart to you. Genius of a high order entered into its design. Every angle and line is proportioned to the perfect whole.

The wood is white oak, quartered. The top drawer is lined for silver; the deeper drawer is for linen. The doors of the plate closets are hinged on the side—a clever device which allows the entire front to swing wide open and admits pieces of extreme width.

Many other new patterns are here this week.



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JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST., BOSTON.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

19. CHARADE

Through my FIRST forever flow
Sounds of mirth and sounds of woe.
In the SECOND, newly made,
Thousands every year are laid.
When in WHOLE you never jest;
Vows are made and sins confessed.

ANNA RICHMOND.

20. MISMATED COUPLES

There has lately been held a congress of lovers, but as there was a wreck on the road as they were journeying toward the place of meeting, they arrived in a very confused and mixed state. (1) Adam Bede and Janice Meredith came in together, and (2) Orlando and Lady Babble, while just behind them were (3) Clive Newcome and Hero, followed by (4) Paris and Jocelyn Leigh. (5) Ralph Percy and Ethel came soon after, and then (6) Isaac, looking very uncomfortable in the society of the gay Dorothy Manners. Behind them were (7) Romeo and Rowena, and (8) Richard Carvel and Helen. Soon arrived three more strangely assorted couples, (9) Col. Brereton and Rebekah, (10) Ivanhoe and Juliet, and (11) Leander and Dinah Morris, while the rear was brought up by (12) Gavin Dishart and Rosalind. It was not long, however, before order was brought out of confusion, and each lover found his own proper sweetheart. How were they then arranged?

DOROTHEA.

21. DECAPITATION

LAST reigns within the busy ALL,
And pleasure's hall;
And oft sincerity and truth and right
It hides from sight.

But in the country, fragrant, fresh and green,
'Tis rarely seen.
God made the fragrant country; man, the town,
Dusty and brown.

A. L.

ANSWERS

16. Hang-bird.
17. 1. Gladden (Washington). 2. Harte (Bret).
3. Gay. 4. James. 5. Holmes. 6. Field. 7. Moore.
8. Longfellow. 9. Hale. 10. Hardy. 11. Whittier.
12. Bachelier. 13. Bacon. 14. Lamb. 15. Brown-
ing. 16. Hawthorne. 17. Roe. 18. Holley (Josiah
Allen's Wife). 19. Chestnutt (Chas. W.). 20. Ford.
21. Poe (Po). 22. Black. 23. Crabbe. 24. Crane.

FOOD FOR A YEAR.

Meats.....300 lbs.
Milk.....240 lbs.
Butter.....100 lbs.
Eggs.....27 doz.
Vegetables.....500 lbs.

This represents a fair ration for one man for one year.

But some people eat and eat and yet grow thinner. This means a defective digestion and unsuitable food. To the notice of such persons we present Scott's Emulsion, famous for its tissue building. Your physician can tell you how it does it.

We'll send you a bottle to try, if you like.
SCOTT & BOWNE, 409 Pearl Street, New York.

25. Hunt. 26. Mill. 27. Miller. 28. Holland. 29. Grant (Robert). 30. Barr. 31. Brown. 32. Greene. 33. White. 34. Motley. 35. Hood. 36. Gray. 37. Caine. 38. Bunyan. 39. Reade. 40. Page. 41. Swift. 42. Locke. 43. Cooper. 44. Taylor. 45. Haggard. 46. Hope (Anthony). 47. Burns. 48. Cooke.

18. Sentimentalism.

Excellent recent solutions are acknowledged from: John A. Tucker, Milton, Mass., to 12; E. H. Pray, Chelsea, Mass., 12, 13, 15; Maurice Havens, Littleton, Mass., 13; D. K. F., Providence, R. I., 12, 13; G., Andover, Mass., 12; Arthur A. Fuller, Providence, R. I., 12, 13, 15; J. Mason, Lynn, Mass., 12, 13; K. A. G., Westfield, N. J., 12; Ruth Kellogg, Ekong, Ct., 8.

"I am still working on 14," said K. A. G. just before the answer was published, and it really seemed to require much work. "Let me suggest to the author of 10," says Nillor, "that 'Behemoth' is not an elephant, and never was! The author evidently has 'an elephant on his [or her] hands.'"

Dr. Blake's Successor in New London, Ct.

First Church, hoary with its two and a half centuries, has reason to be encouraged in adding another pastorate to its long succession. Formed in Gloucester in 1646, it migrated with the first settlers to this part of the coast in 1651. Among recent pastors have been Dr. McEwen, who rounded out his half century, and the late Dr. S. L. Blake, to whom New England is indebted for his researches in the long and eventful history of this



REV. J. ROMEYN DANFORTH

church. Another pastor, Dr. Saltonstall, became the most eminent of the early governors of the state.

Rev. J. Romeyn Danforth has been peculiarly fitted for his work. Graduated from Amherst in 1888, his term fell under the best years of the presidency of Dr. Seelye; while the rise of the Student Volunteer Movement, and other impulses joined in producing a scholarly, everyday, deep-seated religious life. Completing his course in Yale Divinity School in 1891, he sailed for Liège, where his father was United States Consul. A year in the University of Marburg brought him into contact with Professors Baudissin, Jülicher and Mirbt.

Mr. Danforth is another frightful example of the turning-out of ministers' sons. Dr. James R. Danforth made Central Church, Philadelphia, and his example of industry was not lost upon his son, who also, by spending his German life in the household of a Lutheran pastor, saw the inside of church life abroad.

His first pastorate was in Mystic, Ct., where he discovered the woman behind the pulpit in Miss Prudence Langworthy. "I, Wisdom, dwell with Prudence," he was heard to say at that time. The two other parishes to which he has ministered, First of St. Albans, Vt., and High Street of Auburn, Me., have contributed pleasant and formative years.

The candidate passed his examination quite as well as the council did theirs. The installation service was worthy the dignified interior of First Church. Dr. Danforth elaborated Christ's "Have the faith of God." Few will forget the closing words, addressed to his son, so evidently born of the feeling of the moment. Neither were the earmarks of a "decadent ministry" visible in the right hand of fellowship extended by Rev. J. W. Bixler, the address to the pastor, by Dr. Lewellyn Pratt, and to the people, by Rev. Charles H. Williams.

F. B. H.



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BOSTON The Pilgrim Press CHICAGO

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,
MARCH 20

Mrs. H. B. Reed presided and spoke of the wonderful salvation from sin which Christ has made possible. The present study of India which many societies are pursuing gives vivid pictures of conditions from which deliverance must be longed for, and shows the power and beauty of the freedom which the gospel offers.

Mrs. Capron spoke of the love which grows up in the hearts of the missionaries for the people to whom they are giving their lives, and of the value of the gift they bring.

Mrs. Cook spoke of the little company of widows sent by Ramabal to this country to be educated.

Mrs. Judson Smith spoke of the impression made upon young people by self-sacrificing missionaries who can speak in terms of love of those who seem repulsive to one who does not know them.

Miss Closson asked for prayer for Miss Burrage under the burdens she bears in Cesarea, and told of the wonderful circulation of the Scriptures in a village where the scattered leaves of a single copy of the Bible which a priest destroyed opened the way for the sale of many copies when the opportunity came.

Letters were read from Mrs. Haskell, who has now moved from Samokov to Philippopolis, and Mrs. Marsh of the latter station.

Mrs. Thompson reported Miss Graffam of Silvas, who has had some weeks of illness with typhoid fever and who needs to go away for recuperation.

Secretary Richards in Boston

Dr. C. H. Richards is no stranger to Boston, but as secretary of the Church Building Society he is now being welcomed anew. On Sunday he was heard in Elliot Church, Newton, and Walnut Avenue in the city. On Monday morning he addressed the Ministers' Meeting upon Pressing Problems of Congregationalism. Foremost he places the vitalizing of the spiritual life of the churches. The demand in the pulpit is for preachers who can win men. The growth of the denomination is to be coincident with the development of benevolence. Increase of numbers is desired that additional power may be available for the work of the kingdom. Concerning the Building Society Dr. Richards has great expectation.

Yale Seminary Reunion

Fifty men from various points in eastern New England came together at the United States Hotel last Monday noon to renew their fellowship as former students of Yale Divinity School. Rev. A. W. Archibald, D. D., president of the local Alumni Association, was in the chair. Professor Sanders, the guest of honor, outlined the various functions of theological schools in general and spoke of matters at Yale in particular. Other addresses were by Rev. A. W. Hitchcock on Advanced Courses of Instruction in the Churches, by Rev. C. A. Dinsmore on A Defect in the New Theology, and by Rev. C. L. Morgan, D. D., on Christian Nurture.

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how our finance committee, composed of five of our directors, considers, discusses, analyzes, and if agreed invests for this company or for individuals, men, women, trustees, guardians, institutions or companies in the highest obtainable grade of Chicago real estate mortgages, or in bonds; how we are organized; how we invest large and small sums. How we care for, advise and protect conservative investors by our organization, which is composed entirely of investors of experience, ability, discretion and determination in making safe investments, who will offer no mortgage or bond which they can not fully recommend or would be willing to repurchase, charging a small fee for repurchases. We buy entire bond issues, corporation and municipal. Correspondence invited from parties knowing of contemplated issues of high grade bonds.

We have for distribution a small Russian leather covered security register and card case which can be carried in a vest pocket. You want have to go to your vault or safe to see when your interest or principal matures if you have one of them. They will be sent upon receipt of twenty cents in stamps to cover cost and mailing.

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A Notable Co-Pastorate

The second church in size west of the Rocky Mountains is the First Church of Los Angeles—the metropolitan church of southern California. A notable feature of its life is the strikingly successful co-pastorate of father and son, "The most ideal pastoral relation into which any son was ever permitted to enter." This has just entered on a new phase through the retirement of the senior pastor, Rev. W. F. Day, D. D., to the position of pastor emeritus, and the installation of his son, Rev. William Horace Day, as full pastor.

When Dr. Day took up the work of the church, eight and a half years ago, the organization was



REV. WILLIAM H. DAY

heavily burdened with debt, and had less than 400 members. Through his untiring labor, seconded by the singularly efficient assistance of Mrs. Day in parish work, the membership has advanced to over 1,100, the debt has been lifted, and the church is soon to move into a new and commodious edifice. His ripe experience and deep evangelical loyalty have made him for years a dean of the Congregational body in southern California. His retirement from the full pastorate does not mean his loss to this position; any more than it means his withdrawal from the active service of the church. It is only that, at his own request, he is enabled to lay the fuller burden of responsibility on the shoulders of his son.

A council of twenty-five churches met at Los Angeles March 3, to revise its proceedings and, if deemed desirable, to assist in the installation of Mr. Day by recognition. President Gates of Pomona College acted as moderator. The most interesting part of the afternoon proceedings was the written statement of experience submitted by Mr. Day. To a singular degree it was an index of the man's character, and none who heard it could doubt his exceptional fitness for a ministry of the spirit to other men. A former pillar of Boston orthodoxy was heard to exclaim, "I don't care

BETTER SHOW

For her children than she had.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death, by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says, "My mother was a slave to the whims of her children and let us eat and drink anything we called for, particularly she gave us coffee and lots of it.

I grew up delicate, nervous, half sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee and in a year or two my heart was perfectly well.

Several years later when I had a home of my own I imagined that the stimulant of coffee might benefit me, so I started in on it and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage and the heart trouble disappeared. I find Postum aids my digestion and has helped to build up my whole system.

I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

what he believes, after that." The statement of faith was simple and untechnical in form, and the examination revealed a faith which, while distinctly modern in conception and expression, was yet strongly evangelical in its underlying sympathies. Dr. R. E. Meredith preached the installation sermon, and though his form and face had changed, one had but to close the eyes to imagine himself back in Union Church, in the old days in Boston.

No door of opportunity in Congregational work in southern California is so wide as the one open to Mr. Day; and all his brethren recognize his exceptional gifts for this position of critical responsibility. An early student at Leipzig, a graduate of Amherst (1889) and Chicago Theological Seminary, a worker at Hull House, for two years assistant pastor of the New England Church, living among tenement houses and caring for the mission chapel there, two years abroad as traveling fellow of the University of Chicago, studying under Fairbairn at Oxford and Harnack at Berlin—only after such a training did he begin his pastoral work proper. He was first at Aurora, Ill., for four years, and now has been two and a half years as co-pastor at Los Angeles. His exceptional training and the broad social sympathies resulting, the winsomeness of his personality, and the brilliance of his gifts as a public speaker, unite to mark out for him a future of privileged service. Whatever he does will be done with the faithfulness and modesty of a man who recognizes the privilege, and humbly holds himself a debtor to his fellows.

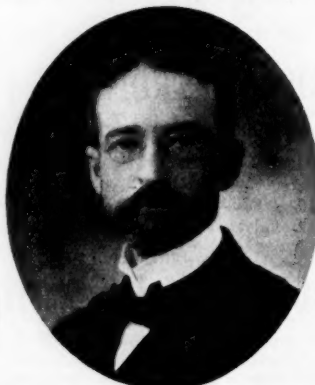
H. K.

From Salt Lake to San Diego

The departure of Dr. Clarence T. Brown, to accept the call of First Church, San Diego, has filled Salt Lake City with a profound sorrow not confined to First Church, which has enjoyed his pastorate almost ten years. The regret has extended throughout the state.

Dr. Brown is a preacher of rare ability. His sermons are the result of close study and are made practical by knowledge of his people's daily needs. His themes have wide range, are timely and fitted to develop strength of character. He preaches with rare felicity of utterance, apt illustration and logical force. As a pastor he is greatly beloved. His presence is a benediction in the sick room. All in trouble know him as a friend.

The pastorate has had large results. The heavy burden of debt has been lightened and will soon pass away. Many have been led to faith in God and Christian fellowship. The working forces of



REV. CLARENCE T. BROWN, D. D.

the church have been brought to harmony and efficiency. All the departments of work and the interests of the congregation have felt the uplifting influence of this delightful pastorate, and the retiring pastor will live long in the affectionate memory of his people.

J. D. K.

Rev. Hughes O. Gibbons, president of the Law and Order Society, writes to the *Ledger* to say that "under the quiet exterior of the life of Philadelphia there is a seething mass of abominable iniquity which is simply appalling." Congregationalism's coming representative in the Central Church should be a leader who can take a hand in the coming redemption of a city which in some ways needs redemption more than any other in America. Places, from superintendents down, on the city's public school teaching staff are the prey of spoliators, and assessments of the teachers by the "bosses" are collected regularly.

THE VALUE OF CHARCOAL.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 29, Sunday. *The Good Shepherd.*—John 10: 7-21.

Here are two aspects of the same work: Christ is both the beginning and the guide. The modern tendency is to thrust him aside and fall back on general principles of natural religion. But Christ is not a ladder which may be thrown down when we have climbed to a higher level, he is the giver and sustainer of life. Note again that his death is an offering, he has power to give, or to refrain. The best use of the highest life may be to lay it down. "Other sheep I have"—this does not satisfy curiosity but it relieves the strain of feeling that any could be lost through mere ignorance of Christ's person.

March 30. *The Son of God.*—John 10: 22-42.

Two thoughts, as always, lie here side by side, unity and subordination. To the Jews it was blasphemy—they could not understand that God should reveal himself to men in a man. The real difficulty is to imagine how else he could reveal himself. The argument from Ps. 82: 6, is from the less to the greater. The idea is that a basis exists in their Scriptures for a more intimate unity of God and man than they dared imagine.

March 31. *The Tradition of the Elders.*—Mark 7: 1-13.

How men are imaged by their thought of God! These rulers thought of their God as blind and foolish—exactly as Jesus described them [Matt. 23: 17]. They scorned his holiness and "saved his face," as the Chinese say. So one of the kings of France dedicated a county to the Virgin Mary, but reserved to himself the revenues.

April 1. *Evil Out of the Heart.*—Mark 7: 14-23. Matt. 12: 33-37.

Natural law is not evil, even when it hurts or kills. The one evil is a free heart's self-indulgence in rebellion against God. We cannot excuse ourselves as victims of heredity or circumstance. When all that is taken into account, there is still a margin of evil for which we, and we only are responsible.

April 2. *God with His Messengers.*—Matt. 10: 16-23.

The thought goes on prophetically to the wider mission after his death. We have no record of trials before magistrates in these journeys of his messengers. Historically such unpremeditated answers before heathen tribunals often became powerful testimonies for Christ. But there is no permission for carelessness in ordinary witness-bearing. Effective testimony needs to be planned. The

FOOLED THE HOSPITAL.

Was Pronounced Incurable But Got Well on Pure Food.

Sometimes in a case of disease resulting from the use of improper food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says: "On April 1st, 1900, I was sent home by one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous diseases and rheumatism and nervous prostration and had previously been treated at Sharon Springs and by a number of doctors without getting much assistance.

"One day I was feeling worse than usual when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day.

"For fifteen months I never missed one day. If you ever saw any one grow strong and improve it was I. I gained from 125 pounds to my old weight 165. I will always be a cripple from rheumatism but otherwise I am so much improved that I now feel as well as any man in this country." Name furnished by Postum Co., Battle Creek, Mich.

There is a recipe book in each package of Grape-Nuts that will interest the housekeeper.

coming of the Son of Man, so far as the Jewish nation is concerned, was complete with the destruction of Jerusalem.

April 3. *The Fruits of Witness.*—Matt. 10: 24-33.

Persecutions here—acknowledgment here—after! Christ gives the invitation, we make the decision. Christ indorses our acceptance or rejection of his claims. If we make men see that we are his, he will confess the relation before his Father. If we deny the relation, he will also deny it.

April 4. *Taking up the Cross.*—Matt. 10: 34-42.

Do not blink the imagery which was in the mind of Jesus. The cross was borne on the way to death. "He that loseth his life for my sake shall find it." Christ, who came to give life, requires the giving up of life. Taking up the cross is deliberate severance of the heart from earthly things. But distinguish! Earthly things are those which cannot belong to God's kingdom. Love is not earthly, unless we make it so. Jesus loved his own to the end. Our Lord had a lower self to please, but he laid that life down. "He pleased not himself." The true disciple will neither boast of cross-bearing, nor grumble at it.

From the Hawkeye State

Iowa College is strong in the confidence of the people and has a brighter outlook than for several years. President Bradley proves just the man that the trustees were praying and looking for. He has won the confidence of his associates, of the students and the large college constituency. He is in great demand for addresses and spends much time in the field. Dean Main revealed marked executive ability as acting president and in his present position looks carefully after the internal affairs of the institution. The college is gradually expanding and reaching out after greater things. A new chapel will be erected within a year.

Long and successful service in the field of education deserves recognition. In a few months Prof. M. W. Bartlett of the State Normal School will have rounded out fifty years as a successful teacher. A son of New England, a graduate of one of her colleges, an active Christian worker, a Sabbath school teacher, a deacon of the Congregational church, he has inspired thousands of young people with grander ideals.

When New England enticed Brother Van Horn away from Plymouth Church, Des Moines, good Dr. Frisbie took down his ministerial harness, which did not need lubricating or adjusting in the least. It seemed the most natural thing in the world for him to be preaching to his beloved people and they have been enjoying stimulating gospel sermons.

Students of sociology will be interested in an experiment to reform confirmed inebriates. The last Iowa legislature passed a law by which habitual drunkards can be sent to an insane hospital for treatment. The courts pass upon such cases after information has been properly filed. A few victims of drink have asked to be sent to a hospital. A hundred or more have been sent to one hospital and the general opinion is that the law is a wise one. Some question its wisdom and also its constitutionality.

Hon. L. S. Coffin of Fort Dodge is proving a true philanthropist in his attempts to reclaim those discharged from the penitentiary. He has erected a home for discharged prisoners which he calls Hope Hall. It is made attractive, and those who go out from prison walls feel that they can have at least a temporary stopping place. Mr. Coffin takes a personal interest in the men and spends much of his time in seeking permanent employment for them. He hopes to start many of them upon a new life. He has always been an earnest temperance worker and is the kind of man that blesses humanity.

W. W. G.

The *British Weekly* makes a significant admission in its editorial cordially welcoming Mr. Campbell to City Temple, London. It acknowledges that Dr. Parker was a congregation maker but not a church builder. Mr. Campbell, however, is expected not only to be a great preacher but a strong church builder, making City Temple a home and center for young men coming to London, and a vital Nonconformist center with bands of enthusiastic workers.

NEVER TOO LATE

To Try a Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Gieshing, of Allegheny City; with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves which gave me temporary relief and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicine, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets because he knew what they contained and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe, containing no cocaine or opiates.

The next day I bought a fifty-cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These tablets contain extract of Eucalyptus bark, blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

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A recent purchase from a firm going out of business puts at our disposal about 1 500 excellent Sunday school library books at a very low price, and we give the benefit of our purchase to our customers. We add some other good titles on which we are able to make special prices, making altogether nearly 100 titles.

The list as thus made up is a remarkable one considering the price we place upon the books. It includes stories of proved popularity, by well-known authors, which will be found in use in the libraries of our best schools everywhere; they are entirely unobjectionable in their tone and teaching, as well as interesting and attractive. Though not in all cases the latest publications, they will be found very satisfactory by those schools which do not already have them, while many of them have been published during the past three or four years. The catalogue prices of these books are 75 cents, \$1.00, \$1.25 and \$1.50, \$1.25 books constituting the great majority. We offer them to Sunday school libraries until July 1st, 1903, unless previously sold out, at

50 cents per volume, net.

We will send a quantity on approval, if desired, paying transportation charges on those returned from points not more than 200 miles distant, provided as many as twenty-five are retained, thus giving all a chance to examine before buying. We thus offer to any school a chance to look over a fine stock of attractive books by good authors, and to buy those only which they may select, after careful examination, at a discount of about 60 per cent. from list price. This enables them to get an excellent library of fifty volumes for only \$25.00, and we give them three months, if desired, in which to pay for it.

Of course we are glad to furnish in connection with the above any of the latest and most popular books of our own publication or those of the leading authors and publishers, of which we have a splendid assortment, our usual discount on such books being one-third from list price. We are glad to furnish catalogues of these books.

We are also sending out, almost every day, *Exchangeable Sunday School Libraries*, selected by schools from our special catalogue. These we rent at \$1.50 to \$2.50 per month. Any of the above books may be included in our Exchangeable Library if desired, and there are 1,000 other titles to choose from.

We are headquarters for Sunday School Libraries, either by Sale or Lease. Other dealers say their Sunday School Library trade is dwindling. Ours is growing. Can you imagine why? We suspect it is because we know what the schools want and we furnish it at right prices.

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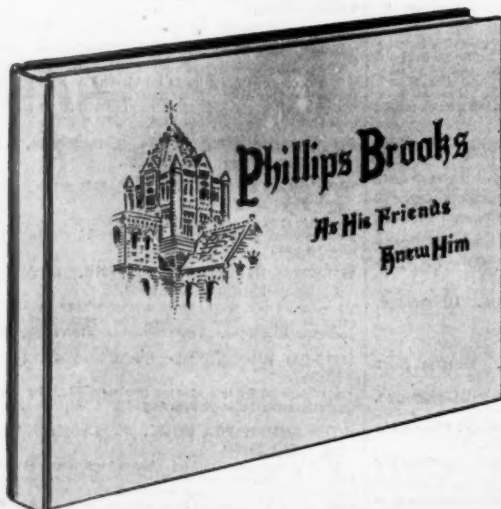
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